Jane Hunt

THE CAPUCIN TREATED,

OR,

The lives of the *Capucins*, with the life of

S. FRANCIS their *Patron*.

Wherein is described, and examined the Original of the *Capucins*, their Vows, Rules, and Discipline's.

Written Originally in French by the exquisite pen of that incomparably learned, and Pious Divine,

Mr. *Peter du Moulin*,

And Englished

By *Philanax Orthodoxus*.

1 Tim. 4. 8. *Bodily exercise profiteth little, but Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.*

London, Printed for *Henry Marsh*, at the Princes Arms in *Chancery-lane*. 1665.


Behold they come to you in sheeps clothing.
touch me not for I am holier then thou
Hauing a forme of godlines

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To the truly vertuous (and therefore truly noble) Lady, the Lady *Catherine Colleton.*

MADAM.

IF our labours ought to be dedicated to those persons to whom we are most obliged, then I am sure, I am not mistaken in addressing this small translation to your Ladyship. And consequently I had been guilty of injustice had I addressed it elsewhere. Besides, had I let slip so fair an opportunity of publishing to the world my thankfulness for the many and great favours you have been pleased to confer on me, I had been guilty of ingratitude: which is so odious a vice, that certainly, it is inexcusable in a Christian. For the

very Heathens by the light of nature have diſcovered ſo much of its uglineſs, that the ancient *Perſians* were wont to ſay, *If you call a man an ungratefull perſon, you call him every thing that implies baſeneſs, and unworthineſs.* But Madam, I know well enough, that the higheſt pitch of gratitude I am capable of, bears no proportion with the greatneſs of your favours: but I know withall, that where nothing elſe is to be had, your Ladyſhip will accept it inſtead of good payment; a mite or a talent being all one to you, whoſe goodneſs, regards not the quantity, or quality of a preſent, but the intention of the perſon that preſents it. Wherefore this trifle dares promiſe it ſelf a gracious reception from your Ladyſhip, which favour if you ſhall be pleaſed to vouchſafe it, it needs not care what entertainment it finds from others. I ſhall uſe no other argument to invite your Ladyſhip to the peruſal of it, than

to tell you that the variety of its pleaſing divertiſements, may prove a good bulwark againſt the aſſaults of (your old enemy) melancholy: and if it does you that good ſervice, I ſhal think my pains in tranſlating it very happily beſtowed. I cannot conclude without paying my gratefull acknowledgments to the worthy Gentleman your Husband, and to the hopeful young Gentlemen your Sons, for the many undeſerved civilities *I* have received from them: But they muſt give me leave to acknowledg my Obligations to your Ladyſhip in particular, and therefore to ſtile my ſelf more particularly

MADAM,

Your thankfull,

and humble ſervant.

P. O.

The Translator to the Reader.

EXperience tells us that example prevailes more then precept, And if so, then we may conclude that the mock-sanctity of the Capucins (who for strictness of Life carry away the Bell from all the other Orders of the Romish Church) hath gained many a proselyte. But I dare promise (by the help of God) that no person shall be seduced by these Impostors, who will but take the paines to peruse this small treatise. For it plainly shews that their holiness cheifly consists in absurd and extravagant actions, which render them more like Bedlams, and Jack-puddings, then Saints. And as for St Francis their Patron, who is so much cried up by the Romanists for his eminence in sanctity, that they place him

in

in Heaven amongst the Seraphins; and some do so blasphemously compare him with Christ, that they say, it is questionable whether of the two was the typical Jesus; and Turtellinus *saith of him,*

Francis that was, shall now be Christ to thee;

And Christ that was, St. *Francis* now shall be.

I say, this grand Saint is here proved to be a grand Cheat, and in effect nothing else but an ignorant, superstitious, ridiculous Enthusiast. But I shall not forestall the curiosity of the Reader, onely I shall say in commendation of the book, that it will please his humour if he be but ingenious.

The

The Authors Preface.

Some new guests being come to this Town, who are rare examples of modesty, and sincerity, common civility requires that we should present them with something, which may prove usefull and serviceable to them. Now I cannot think of a fitter present for persons of a sublime profession, and extraordinary sanctity, then to present them with a description of their Otiginal, and the continuation, and progress of their vertues. For although Father *Joseph* in his book against my Three Sermons calls me Fool, Cheat, and an Impostor, yet the Rule of Charity requires us to render good for evil. Besides we must not judge of persons by one single action: neither must we, under pretence that this Reverend Father hath his fits of passions, conceal his vertues; Especially, that *Capucin*-like goodness

of

of his, when in his Sermon at the gallows, to comfort a whore who was to be executed, he calls her ſiſter; and why might not he call whores his ſiſters, ſeeing venerable *Francis*, the Patron of the *Capucins*, called the Magpies, Graſhoppers, and Swallows his ſiſters? With the like Prudence he exhorts this poor condemned perſon, whoſe name was *Margaret*, to recommend her Soul to St. *Margaret*, which is a Saint that never was in the world, and is placed in heaven without having ever been upon earth. After which prooſes of his rare wit, he condemnes us all to hell, to keep him company. Wherefore he will not be offended, I ſuppoſe, if in acknowledgment of ſo charitable an office, I addreſs to him this ſmall treatiſe, wherein he will ſee the Original of his Order, and the illuſtrious actions of the *Capucins*, whoſe perfection the Apoſtles could not attaine unto. The Reader will

here

here finde very pleasant extravagances and Follies more then enough to make a Saint of (the word *Saint* having changed its signification in this blessed age :) For now a dayes if a man would attaine unto a Seraphique, and supereminent sanctity, he must first be out of his wits.

The ensuing Narrative would afford sufficient subject for laughter, did it not afford much more subject for sorrow and compassion. For a man cannot see, without great grief, the Christian Religion quite disfigured, and poor people fed with empty shews in stead of true and holy doctrines.

The God of mercy take pitty on so many poor people so grossely abused; and stir up his zeal, and wonted compassions to deliver so many Souls ensnared by a counterfeit holiness : to whom the holy Scriptures are a book altogether unknown, and sealed with more then seven seales.

My designe in this treatise is not to offend

offend theſe Fathers, but to inſtruct them, and to ſhew them how farr diſtant they are from true holineſs, alſo to demonſtrate to them that in aſpiring to a degree of glory above *Abraham*, *Moſes*, and other ſuch petty Saints, who never did workes of ſupererogation, they take the courſe to come behind the meaneſt; and that ſome crimes are more tolerable then their ſanctity. The Lord open their eyes that they may ſee it is a dangerous thing to mock him, and that they have to do with a terrible Judg, who cannot be deceived, who ſearcheth the heart, and from whom nothing is hid.

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Of the fraternity of the Cord. An extract of a book entituled The Treasure of the Indulgences of St. *Francis's* Cord, *translated out of* Italian *into* French. *Also of the Canonization of St.* Francis, *and* Ignatius de Loyola. Chap. 25.

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CHAP. I.

Of the Monastique profession in general.

THE Monks do generally profess works of Supererogation, that is, to do more good works, and more perfect, then those which God commands in his Law; that is, they profess to do works more excellent then to love, and serve God with all their heart, and with all their strength; for it is that which God commands in his Law. There-

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Therefore they ſerve God with more than all their ſtrength; they are more vertuous than God would have them to be. Moreover they would make us believe, that by their profeſſion of auſterity, and ſevere Diſcipline, they do more ſatisfactory works, and ſuffer more puniſhment than their ſins deſerve, and that the overplus ſerves for others. For the Pope gathers this overplus into the Church-treaſury, and diſtributes it to people by his indulgences.

By theſe works of ſupererogation the Monks pretend to attain unto a ſupereminent degree of celeſtial glory, far above thoſe ſmall Saints who contented themſelves to fulfill the Law of God, without doing any more. This degree of glory is called by the Doctors *Aureola.* To which degree *Abraham, Jacob, Samuel, David, &c.* have not attained; for they never did works of ſupererogation.

CHAP. II.

Of the begging Fryars, and their vows: and of the difference twixt them, and the Jeſuits.

THere are four ſorts of begging Fryars *viz.*: the *Minors* (called in *France Cordeliers*) the Preachers (who are alſo called *Jacobins*

Jacobins, and *Dominicans*) the *Carmelites*, and the *Auguſtines*. They bind themſelves by vow to three things. They vow poverty, ſo that they poſſeſs nothing in particular, although they abound in common. Alſo they vow never to marry This they call the vow of Chaſtity, as if there could be no chaſtity in a married eſtate. The third vow, is the vow of obedience, whereby they do not only oblige themſelves to keep the Laws of God, but moſt exactly to obſerve the Rule of that Saint who is their Patron, and the Conſtitutions of their Order, and to obey the commands of the Guardian, or Superior of their Convent, and to obey the General of their Order, and above all the Pope.

The Jeſuits beg not, and reject the auſterities of the *Minors*, and will not be called Monks. They are well ſhod, warmly clad, and lie on good beds. And they that are called Fathers (who are the chief of their Colledg) have their Table furniſhed with the choiceſt meats. They labour with very great induſtry to gather wealth, although *Ignatius Loyola*, their Founder, did beg. They vow never to marry. But their chief vow, and which they obſerve moſt ſtrictly, is the vow of blind obedience, whereby they are obliged to obey their Superior in all that is commanded,

Ribaden ex vitâ Ignatij, lib. 3.

manded, without enquiring whether the thing be good, or evil: for they will always have it presupposed that the thing is good. This obedience hath cost many Kings and Princes their lives, particularly, that excellent Prince *William* of *Nassaw*, Prince of *Orange*, Grandfather to the Duke of *Bovillon* who was killed at *Delft* by *Balthazar Gerard* of the *Franck* County, excited thereunto by the Jesuits of *Treves*. His process and examination are to be seen at *Delft* in *Holland*.

They say indeed, that we must do nothing contrary to the commands of God; but they permit not those who are commanded by the Superior, to examine whether his command be conformable to the commands of God. For (as Pope *Julius* the third, in the Bull which *Ribadenera* inserts in the life of *Ignatius*, saith) *Christum in Præposito præsentem agnoscunt. They acknowledg Jesus Christ to be present in the person of the Superior.*

The Capucins are more moderate; for they oblige themselves to obey their Superiour in all things except sin. For example; if the Superior should command a Capucin to plant Cole-worts with the leaves downward, and the root upward, or to lick up the spittle of another Capucin, or to plant a straw, and to water it untill it grows, the Monk is bound

to

to obey these commands, such actions being most proper to try the obedience of the *Minors.*

CHAP. III.

Of the excellence, and prerogatives of each Order of the begging Fryars.

EAch Order of the begging Monkes hath some priviledges and Prerogatives to render it recommendable. The *Carmelites* have this priviledg above the other Orders, that they remain in Purgatory but untill the next Saturday after their death.

St. *Antonin*, who hath written the life of St. *Dominick*, the Patron of the Preaching Fryars, tells us, that St. *Dominick*, being once in a trance, saw the heavens opened, and a multitude of Monks in celestial glory, but saw not one of his own Order amongst them, whereupon this blessed Saint wept bitterly. But Jesus Christ comforted him, by shewing him a multitude of *Jacobin* Fryars that were hid under the *Virgin Maries* kirtle.

Not one of any other Order ever had this honour. It is observable that this *Antonin*, Archbishop of *Florence*, was Canonized by Pope *Clement* the 7th. *An. Dom.* 1523. and

that in the Bull of Canonization the said Pope approves of, and authorizeth the doctrine of this *Antonin*, and gives great Indulgences to those who shall visit his reliques. The same is recited by *Theodorick* in the life of St. *Dominick*, as *Surius* reports.

But the *Minors* surpass all the other Orders in the greatness of their Indulgences, granted by the Popes to St. *Francis's* Order. Read a book entituled, *The treasure of the Indulgences of St.* Francis's *Cord*, and you shall find these words in p. 119. *Item, every day until the nativity of our Lady, there is eight hundred sixty five thousand, and one hundred sixty two years, and one hundred days of indulgence, and a remission of the third part of sins, granted to divers Churches.* The Jesuits laugh at this, and care not to obtain of the Pope such Indulgences.

Printed at *Rouen* by *Tho. Dare* in the *Jew's* street, near the Palace, 1614.

Pope *Sixtus* 5. *Anno.* 1586. on *May* 7, granted to those of the fraternity of St. *Francis's* Cord, who shall say five *Pater nosters*, & as many *Ave Maries*, on Palm-Saturday, and on the feast of St. *John* the *Evangelist*, and that before *Porta Latina*, the pardon of all their sins, and power to free one soul out of Purgatory. And these priviledges are confirmed by the letters Patents of the same Pope, dated at St. *Marks*, *Aug.* 9. 1587.

This may be seen in the book of the Indulgences of the fraternity of the Cord, printed at *Paris* by *John le Bouc* at St *Hillarys Mount*.

But

But the most memorable Indulgence is that which (as the *Rosary* of *Bernardin* saith) St. *Francis* obtained for the Church of *Santta Maria Angelorum*, called *Portiuncula* in the City of *Assise* (*viz.*) that all they who shall go into that Church shall receive the remission of all their sins. However, Jesus Christ would not grant this to St. *Francis*, but on condition that he should get a confirmation of this Indulgence from the Pope.

Francis was born in this City, which is in the Dutchy of *Spoleta*.

This also is one of the prerogatives of St. *Francis*'s Order, and of St. *Dominick*'s Order, that the habit of St. *Francis*, or St. *Dominick* is as good as a second Baptism, and that by vertue of this habit all our sins past are cancelled. And this is the reason why many Princes and persons of quality on their death-beds have been clad in the habit of a *Cordelier*, or *Capucin*, that their sins may be pardoned.

Antonin. in vita Dominici c. 1. sect. 1. Statum regularem sub Diaco Episcopo apprehendit ut alterum baptismum Th. 2. 2 q. ult. art. 3. & in 4. sent. dist. 4. q. 3. art 3. sect. ad tertium. Bell. lib. de Monachis. c. 8. sect. de viq. Emanuel Sa. Aphor. in verb. Religio.

Of all the Patrons of the Monastique Orders no one is exalted to so high a degree of celestial glory as St. *Francis*; (for he is placed in the highest degree of Angelical glory.) The Church of *Rome* makes nine Orders of Angels differing in glory. The highest Order is that of the *Seraphins*. The se-

Sex alæ eorum sunt sex perfectionis quibus ornatus fuit beatus Franciscus.

cond is the Order of the *Cherubins*,&c. But St. *Francis* is placed in the Order of the *Seraphins*, above the *Cherubins*, as St. *Antonin* tels us in the life of St. *Francis*, in the first Chapter, where he saith, that those words of the 18. *Psalm*, *He rode upon the Cherubins, and did flie upon the wings of the winds, are spoken not only of* Jesus Christ, *but may also be applied to* St. *Francis, who is exalted above the Cherubins.* And in the same Chapter, he saith, that *the Six wings of the Seraphins are the Six perfections wherewith* St. *Francis was adorned.* In this high degree of Glory, he sees eight Classes of Angels, and all the Saints, farr beneath himself.

St. *Bonaventure*, a General of St. *Francis's* Order, and a Cardinal, saith the like, as I shall shew you hereafter.

De Verborum signif. in b. Aliud mite Cor, et docile, terra bona suscepit, hoc est fratrum Minorum religio.

Pope *Nicolas* 3. in the Decretal *Exiit qui Seminat* saith, that when Jesus Christ speakes of the fourth prrt of the seed which fell on good ground, by this good fourth part is meant the Religion of the *Minors.*

Christus erit etiam infima, sicut interdum ut in fuga patet, & in loculis.

In the same place, this Pope, commending the poverty and perfection of St. *Francis*, observes he had no bagg, and that he findes not those actions of infirmity which were in Jesus Christ, who had two actions

of

of infirmity (*viz*) he had a bagg, and he fled. In these two things Holy *Francis* surmounted Jesus Christ.

CHAp. IV.

Of the words Minor *and* Minime; *and of the observation of the whole Rule.*

THe Monks of St. *Francis's* Order are called *Minors*, that is to say, *Less* than others, in token of Humility. But there is sprung up another Order of *Monkes*, whereof St. *Francis* of *Paula*, a *Calabrian*, is Patron, and *Author*. This Saint lived in the time of *Lewis* 11. who dyed *Anno Domini* 1483. The Monks of this Order not thinking it humility enough to be called *Minors*, call themselves *Minimes*, that is to say *Least of all*. The Life of these Monkes is altogether Quadragesimal, that is a continual Lent; By vertue of this title they pretend a right to begging, because Jesus Christ in the 10. of *Matthew* saith, *Whosoever shall give to drink to one of the least of these, or to one of these* Minimes, *a cup of cold water onely, shall not lose his reward*. However, this hinders them not from receiving an alms of wine, although Jesus Christ speaks of cold water onely.

It

It is obſervable, that in the Maſſe of the ſaid St. *Francis* of *Paula*, which is celebrated on the ſecond of *April*, the Prieſt reads aloud this verſe of the Goſpel: *Quod uni ex Minimis feciſtis, mihi feciſtis. Alleluja. What you have done to one of theſe Minimes, you have done it to me.* For they preſuppoſe that Jeſus Chriſt will ſpeak of them in the day of the general Judgment. This Maſſe, which is peculiar to the Order of the *Minimes*, they have cauſed to be printed.

But to return to the Fryars *Minors*, there are divers ſorts of them (*viz.*) the *Obſervantines*, the *Recollects*, the *Capucins*, *&c.* There was a time when the *Cordeliers* onely were in requeſt; but afterward theſe *Cordeliers* giving themſelves liberty in divers things, and diſpencing with themſelves from the entire obſervation of St. *Francis's* Rule, and of divers conſtitutions of the Order; the *Capucins* ſprung up, who now a dayes have the eſteem and admiration of the people, profeſſing to obſerve the Rule entirely, although they do it not. For the Rule of St. *Francis* commands the Fryars *Minors* to labor with their hands, which command the *Capucins* obſerve not.

CHAP.

CHAP. V.

Of the Austerity, and Discipline of the Capucins: *and first of their habits.*

THe *Capucins* go bare-foot, and bare-legg'd, onely they wear Sandals, or Apostolical shooes, which are nothing else but soles of shooes so tyed over the feet that the feet appear. They weare onely a Gown and a sharp pointed hood: the other sorts of Fryars *Minors* weare a round hood in forme of a Child's biggin.

They weare no shirts, onely they have drawers, which they let down when they whip themselves. To weare two garments, or to have stockings, and shooes, or to be girt with a leather girdle, and not with a cord, is counted a mortal sin. And yet the Legends of St. *Francis*, written by St. *Bonaventure*, St. *Antonine*, and *Jacobus de Varagine*, say that St. *Francis* did sometimes wear stockings and shooes, and was girt with a leather girdle. *Bonaven. apud Surium pag.* 34. *Antonin, pag.* 722

In this Cord the *Capucins* knit great knots for an Ornament. All this is done in humility, and there is great merit in it.

They never put off their Garments except

cept it be to take the vermine out of them, or to patch them. Yea they will in humility put patches on a new garment. Their garment consists of three pieces, in honor of the Trinity: To be clad in the habit does as much good as Baptism: I have seen in the houses of Princes, and Gentlemen of quality, little Children of six or seven years old clad in Capucins habit. Mothers do this, to imprint on their Childrens hearts a love and reverence to the Order of St. *Francis.* If a Capucin should die without his Cord, he would be esteemed to have dyed without St. *Francis*'s habit, and an evil censure would be past upon him.

CHAP. VI.

Divers austerities, and observations of the Capucins, as well those to which they are obliged by their Rule, and by the Constitutions of their Order, as those to which they oblige themselves by voluntary devotion.

BY the constitutions of the *Minor* Fryars, to ride on horse-back, except in case of sickness, or urgent necessity, is a mortal sin; although St. *Francis* did often ride upon an Ass.

It

It is also a mortal sin for a Monk to have in particular, and without the Superior's knowledg, any thing worth above thirty pence; and if he should die without revealing it to the Superior, he is deprived of Ecclesiastical burial. You may see this in the Declarations of the Rule.

They are not permitted to be Godfathers, nor to present a child to baptism: this they account scandalous, and St. *Francis*'s Rule forbids it.

It is an ordinary custom among the Capucins, to send to women in travel, little pieces of St. *Francis*'s wood, or to cause them to swallow the powder of it in some holy water, to facilitate their delivery. This St. *Francis*'s wood is the wood of a great Oak, which was once the staffe which he used when he walked abroad. This staff (out of reverence) he would not carry into the Church, but pitching it into the ground at the Church-door it took root, and became a great tree.

In the Choire of the Capucin's Churches there stands a vessel full of sand, or lime, into which they spit. Divers Capucins who have left the Order, and have been eye-witnesses, do assure me that they have seen some Capucins lick up the spittle which (through heedlesness) hath faln beside the ves-

veſſel, and in mortification to ſwallow it. This is accounted a great vertue. They have alſo ſeen the Superior command ſome Monks to lick up the ſpittle of the reſt, in humility, and mortification.

It is a frequent cuſtome among the Capucins, to prick themſelves, and with their blood to ſign vows to the Virgin *Mary*, and to carry the papers whereon theſe vows are written, about with them. This is taken for grand devotion.

They lie in their cloaths upon boards, and a little ſtraw, over which there is a linnen-cloth ſpread, and nailed to the boards.

They make three Lents: two by neceſſity of precept, and the third by voluntary devotion. This St. *Francis*'s Rule teacheth them. Alſo they faſt twelve days before *Whitſuntide*, and on all the Vigils of the Virgin, of the Apoſtles, and of the Saints of their Order.

They give to whom they pleaſe, certain Letters, which they call Letters of *Filiation*, authorized by the Pope, whereby they give to thoſe who have them, as great a ſhare of all their auſterities, penances, faſts, whippings, &c. as if they were members of their Order. So that a Merchant or a Gentleman, by virtue of theſe Letters of *Filiation* hath as real-

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ly a part in their merits and ſatisfactions, as if they were his own, for ſo they ſay God will have it, and that he takes this for payment.

They never go out of the Convent, without asking leave of the Superior on their knees.

The young Monks dare not ſpeak to the elder, but on their knees; and when they have ſpoken, they make a very low bow.

The Capucins give to people little tickets, wherein the name of Jeſus is written, to cure the *Ague* or *Fever*. Herein they differ from the *Auguſtine* Monks, who give a little loaf without leaven on St. *Nicholas Talentin's* day, who was a Saint of their Order. They ſuppoſe that theſe loaves have a great vertue againſt diſeaſes.

Their Conſtitutions forbid them to ſhave themſelves with a Raſor, but they are permitted to trim themſelves with Sciſſars. And they dare not keep a Raſor in their Convents, except it be to ſcarifie their ſhoulders after the uſe of cupping-glaſſes.

By the ſame Conſtitutions they are forbidden the uſe of ſpices; and to beg eggs, and cheeſe.

CHAP.

CHAP. VII.

Of the Whippings of the Capucins.

BY the Conſtitutions of the Order, the Capucins whip themſelves three times a week, at two a Clock after midnight, (*viz.*) at two after Sunday night, after Tueſday night, and after Thurſday night. In the winter they whip themſelves at half an hour paſt five in the evening, for fear of too great a cold in the night. They whip themſelves on the back and buttocks.

Bonav. vita Franciſci pag. 38. Antonin. 3 *parte Chro. tit.* 24. *c.* 2. *ſect.* 1. *Quod vir Dei ſentiens veſte depoſita, chordâ duriſſimâ ſe verberabat, dicens, Eja frater aſine, &c.*

This they do in imitation of St. *Francis*, of whom St. *Bonaventure*, and St. *Antonine* write, that being one day tickled with carnal temptations, he laſht himſelf very ſeverely with his Cord, ſaying thus to himſelf: *Eja frater aſine, decet te manere, & ſic ſubire flagellum*; that is, *Go to, brother aſſe, thou muſt ſtay, and be whipt thus.* * But his temptations continued for all this, and therefore, to ſubdue them, he ſtript himſelf ſtark naked, and plunged himſelf over head and ears in the ſnow, and made ſeven ſnow-balls, ſaying

* *Ibi. Sedcùm tentatio nequaquam diſcederet, foràs exiens cùm hyems eſſet in magnam nivis congeriem ſe nudum immerſit, &c.* Antonin. *tit.* 24. *cap.* 2, *ſect.* 1.

The biggeſt is thy wife, and theſe two are thy two daughters, &c. The ſame is recited by *James de Voragine* in his Legend of St. *Francis.* And St. *Antonine* ſaith, that he often plunged himſelf in a place full of ice and ſnow, *uſque ad illiciti motus receſſum*, that is, untill the immodeſt motion of his ſecret parts ceaſed.

Beſides this whiping, and the torments which St. *Francis* inflicted on his own body, the devils whipt him often, and very rudely: but the bleſſed Saint gave demonſtrations that he received all this with joy. *Bonaventure* ſaith, that one day the devils beat him ſo ſorely that they left him half dead.

Antonin. c. 1. Suſtinuit multa flagella à dæmonibus, &c.

Bona. apud Surium p. 40 & 41.

But to returning to the whipping of the Capucins, before they begin this pleaſant exerciſe, each one prepares himſelf for it, and with his whip drives his fellow to a convenient diſtance from him, for fear of ſtriking him. Being all ready, the Superior knocks with his hand on a bench, and preſently all the candles are blown out, and he that wears the cope that week begins to ſing the Pſalm *Miſerere*, and they all follow, whipping themſemſelves while they ſing. Then they ſing *De Profundis*, then the ancient *Salve Regina*, and then the ancient *Chriſtus factus eſt obediens pro nobis.* During

Dæmones verberatum ſemi-necem reliquunt.

ring all this ſinging (which laſts about half an hour) the whipping continues in ſuch ſort that the blood trickles down. And they make a terrible noiſe with their whips. The ſinging being ended, the Superior knocks his ſeat with his foot, and ſo the whipping ceaſeth.

This diſcipline is very terrible; for many times you ſhall ſee the place all bloody: and in great Convents where there are 60, or 80. Capucins, there is ſuch a noiſe of Monks ſinging with open mouth, and making their whips clack, that you would think the houſe were falling. This whipping is a juſt action, for theſe fathers deſerve it well.

In the holy week they uſe this diſcipline every day, but they redouble it on Good-friday, for on that day inſtead of one *Miſerere* they ſing three, and the whipping continues all the while.

On the Vigiles of the feaſts of our Lady, and of the other ſolemn feaſts, and on every friday of the month of March they, whip themſelves in the dining-room before dinner. But this whipping laſts no longer than while they are ſinging of one *Miſerere*, which is the 51. Pſalm, which ends in *vitulos*; Hence comes the proverb to be whipt from *Miſerere* unto *vitulos*. This whipping, which

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is milder, and ſhorter than at other times, is exerciſed on the ſhoulders onely, and not on the buttocks.

This being ended, they eat bread and pottage on their knees in honour of the Virgin *Mary*. Their night whippings are exerciſed on their buttocks; but the day whippings on the ſhoulders only.

In the morning theſe poor Capucins go abroad to beg, with carved buttocks and embroidered backs, carrying a Wallet on the ſhoulder. They beg from door to door; one gives them bread, another a ſhoulder of Mutton, another a Leg of a Capon, another puts ſome Wine into their bottle, which is very large, and of a great capacity.

CHAP. VIII.

Of the Penances of the Capucins.

THe penances of the Capucins, for puniſhing of a fault, are impoſed in the dining-room, which place ſerves alſo for a Chapter-houſe.

In this place before dinner the Monks on their knees wait for the ſuperior, or Guardian; who being come, the moſt ancient of thoſe who are to receive penance, puts off his gar-

ment from his ſhoulders, claſps his hands, and holds down his head, as low as his knees, accuſing himſelf of ſins committed againſt the Conſtitutions. They do not accuſe themſelves for want of a firm affiance in the promiſes of the Goſpel: but ordinarily thoſe things which the penitent confeſſeth, are trifles; for, he confeſſeth either that he hath talked too loud, or walked too faſt, or gaz'd about too much, or hath ſcratcht himſelf while he was at prayers, or hath broken an earthen pot, or the like. This confeſſion they call *the fault.* Then come the reſt, and make ſuch another confeſſion.

As theſe confeſſions are abſurd, ſo are the penances impoſed by the Superior on the penitent as ridiculous. He that is accuſed in the Chapter-houſe to have broken ſilence, is condemned to take a ſhort ſtaff in his mouth, and to hold it betwixt his teeth until the Superior ſay to him, *It is enough.* In Italian he ſays *Baſta.* Somtimes they have a long pole, which five or ſix of them hold between their teeth, and ſo walk up and down with it while the others are at dinner, who muſt take heed that they do not laugh.

If any one hath whipt himſelf too gently, he is condemned to whip himſelf publickly upon the ſhoulders with a fox-tail in the pre-

preſence of thoſe that are at dinner.

If any one hath talked too much, he is condemned to draw a Croſs on the ground with his tongue.

Sometimes for a penance they make a Monk eat with a Cat in the ſame diſh. And others are made to ſuck a flint dipt in vinegar.

Others riſe from their knees to drink, and as often as they drink they ſay to their brethren who are at dinner, before they drink, *Brethren, pray to God for poor brother* Linotte, *or for brother* Tribouleus, *or for poor brother* Griboville, *&c.* For they are obliged to take ridiculous names in humility, to render themſelves contemptible. After this they drink by permiſſion with very great modeſty.

If any one be accuſed of being too ſpruce and finical, a bucket of water is brought him to view himſelf in, or they preſent him with the backſide of a kettle for a looking-glaſs.

They who have ſlept at prayers, are made to lie down in the preſence of thoſe that are at table, and are made to ſnore, as if they were aſleep.

If any breaks a cup, or bottle, or a frying-pan, he is made to carry it about hanging at his neck for a pennance.

CHAP. IX.

Some extravagant actions, in which the Capucins place holineſs.

DIvers *Capucins* who have left the Convent, have confeſſed to me, that although they were accounted the moſt zealous amongſt them, yet they had much adoe to forbear laughing at ſome extravagant actions, in which the *Capucins* place holineſs.

Theſe things following are practiſed amongſt them, (*viz.*) To view themſelves in a Fryingpan. To make a croſs with the tongue in the aſhes. To combe the beard with a rake. To chop off the beard on a block with a hatchet. To ſtand upon one legg in the midſt of the dining-room. To kiſs the feet of all thoſe who are at dinner. To make a Monk dance before them all. To make him fence. To blindfold him with a dirty clout. To go about upon all four like a beaſt. To carry about on the head a basket like a head-piece. To put upon the noſe a pair of ſpectacles made of felt. To ride about upon a ſtick like a child, *&c.* But the abſurdeſt penance of all is, when the Superior commands a Monk, who having filled

filled his belly, leaves some part of his dinner behind him, to eat it up all, So that he must break his belly in humility, and mortification.

In the life of St. *Felix de Cantalice*, (an almes-begger at *Rome*, Canonized by the Pope, about 16 or 17 years ago) this is put amongst his vertuous actions that being at *Rome*, in the street he met *Philip de Neri*, founder of the Priests of the Oratory, and made him drink off his bottle, and that *Philip* in requital put his hat on *Felix* his head: Whereupon the Children in the street cryed out *Fra Felice a un capello.* Thus did these Saints by a great self denial mutually communicate their holiness to each other.

In the Chronicles of St. *Francis's* Order, it is recorded, that Fryar *Juniperus*, (who is Canonized for a Saint) boiled a hen with her guts, feathers and all. And that being in a certain Castle, he left his dung in the bed where he lay. Another Fryar *Minor*, named *Jacobo*, in humility leapt into a house of office.

CHAP. X.

Of the names, which the Capucincs take when they enter into this profeſſion.

WHen the *Capucins* enter into the Order, after the year of Probation they take another name then that which they had given them at their Baptiſme: For (as I have already ſaid) St. *Francis's* habit is accounted another Baptiſm. One is called *Hilary*, another *Joſeph*, another *Baſil*, *&c.* Some of them take Sublime and Cæleſtial names. One is called Father *Angel*, another Father *Archangel*, another Father *Spirit*, another Father *Cherubin*, another Father *Seraphin*, *&c.* which names are very unſuitable to the profeſſion of humility. To be a Fryar *Minor*, that is, to be *the leaſt*, and yet to be an Archangel, are things altogether inconſiſtent. Beſides the nature of their vow is to do works of Supererogation: but the Angels do no ſuch works, for they content themſelves with obeying the commands of God.

Thoſe who ſay the Capucins are called Angels becauſe they imitate the Angels, in that they marry not, nor receive mony, do great

great wrong to the Order of these Monks; for by the same reason they may be said to imitate the Devils, because they neither marry, nor possesse wealth any more than the Angels.

It is a mockery to say, that they are called Angels, and Seraphins, because they take the Angels and Seraphins for their Patrons, and Protectors: For by the same reason a married woman, who hath taken the Virgin *Mary* for her Patroness, may be called the Virgin *Mary*; And he who takes God for his protector, may be called God. But sith the *Capucins* have St. *Francis* for their Protector, who is (as they say) of the Order of the *Seraphins*, and exalted above the eight Orders of Angels, what need have they to take the Angels for their Patrons? Besides, they who choose Angels, or Saints for their Patrons, choose one certain Angel, or Saint for their Patron; and not the Angels and Saints in general.

CHAP. XI.

The form of making their Vow.

WHen a *Capucin* will enter into the Order, after the year of probation, he is admitted to make the vow, which is done in

in the preſence of the Superior, and his brethren, in theſe terms:

I A. B. *do Vow, and promiſe to God the Father Almighty, and to the Bleſſed Virgin* Mary, *to the Bleſſed Apoſtles* Peter *and* Paul, *to the Bleſſed St.* Francis *my Patron, and to you my Father, to obſerve the Rule of the Fryars* Minors, *living in Poverty, Obedience, and Chaſtity.*

He that receives this Vow anſwers,

And I, if thou obſerve it, do promiſe thee, in the name of God, life eternal.

CHAp. XII.

Some obſervations upon this Vow.

Divers things are remarkable in this vow, which being rightly underſtood, we ſhall finde that many abuſes, yea impieties are therein covered with the cloak of religion.

In the firſt place, this vow is made to God the Father, to the Virgin *Mary*, to Saints, and to the Superior of the Convent, without making any mention at all of Jeſus Chriſt.

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In the Second place, he who makes this vow to Saints departed, presupposeth that those Saints do see him, and that they know the intention of his heart. This is contrary to the Holy Scripture, which saith, that *the dead have no more a portion for ever in any thing that is done under the Sun. Eccles.* 9. 6. And that *God onely knows the hearts of the Children of men. 2 Chron.* 6. 30.

This vow is repugnant to all the examples contained in the Holy Scriptures, wherein there is no vow made to creatures, but to God onely; as God himself commands in *Psal.* 50. 14. *Offer unto God thanksgiving, and pay thy vows unto the most High.* Here sacrifices, and vows are linked together, as things equally due unto God. But the Church of *Rome* holds that we must offer sacrifices to God onely. *Ergo.*

But that in the holy Scripture not one example is to be found of vows made to Saints, *Bellarmine* freely confesseth in his book *De cultu Sanctorum*, Chapter 9. in these words; *When the Holy Scriptures were written, the custome of making vows to Saints was not begun.* The same Jesuit in the same chapter saith that *a vow is an action of religion due to God onely, even as swearing, and sacrificing are, as appears by the holy Scriptures.*

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Thomas 2. 2. *quæſt.* 28. *art.* 5. Theſe are his own words. *Thomas Aquinas*, the Prince of School-men, ſaith the ſame, *A vow* (ſaith he) *is to be made to God onely, but a promiſe may be made to a man.* And in the ſame place, *A Vow is an action of Religion, or Divine Worſhip.* Wherefore Cardinal *Cajetan*, in his notes upon this place of *Thomas*, to defend vows made to Saints, ſaith, that the Saints are Gods, and that vows are made to them, *ut ſunt Dij per participationem*, as they are Gods by participation. The ſame ſaith *Bellarmine* in the afore-mentioned chapter. *A Vow belongs not to the Saints but onely as they are Gods by participation. But we are certaine that the Saints who raigne with Chriſt are ſuch.* Ergo *&c.* According to what Pope *Gregory* 2. ſaith in his Epiſtle to the Emperour *Leo*, (*viz.*) that *all the Kingdomes of the Weſt owne St.* Peter *for a God upon Earth.*

But theſe Doctors conſider not, that if a vow be a worſhip of *Latria*, and due to God onely, and that if we make vows to Saints becauſe they are Gods by participation, it follows that we give to Saints the worſhip of *Latria* by participation.

Alſo they conſider not, that by the ſame reaoſn it may be ſaid, that the Superior, or Guardian, who receives this vow, is God too

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by participation. For when the Fryar *Minor* hath ſaid, *I vow unto God, and to the Virgin, and to the Saints,* he adds, *and to you my Father*, vowing to the Guardian in the ſame termes in which he vows to the Saints, and to God. This needs not ſeem ſtrange; for in the Church of *Rome*, the Prieſts are called Gods and Creators of their Creator, having a Divine power, yea, a power over Jeſus Chriſt. Mr. *Beſte*, a famous Preacher, in his book of the Prieſtly-Office, chap. 3. ſaith, *The Prieſt-hood and the Deity have I know not what of common, and are almoſt of an equal grandeur, for they have the ſame power.* Item. *Seeing that the Prieſt-hood is equal to the Deity, and that all Prieſts are Gods, therefore it far exceeds the Kingly Office, and Prieſts are much more than Kings.* And a little after he ſaith, that *God obeys the Prieſts as often as they pronounce the words of conſecration.* A Sorboniſt named *Petrus Aurelius*, hath lately written a book with the approbation, and by the authority of the Colledge of *Sorbon*, which refutes a treatiſe of the Jeſuits entituled *Spongia*; and in the 75 page this *Aurelius* ſaith, *Data eſt Sacerdotibus poteſtas Chriſtum, hoc eſt Deum ipſum producendi*, that is, *A power is given to Prieſts to produce Chriſt, that is*

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to say God himself. He adds, that *the power of the Priests hath in it a certain emulation of the eternal operations, whereby the Divine persons are produced.*

Qui creavit me (si fas est dicere) dedit mihi creare se; & qui creavit me creatur mediante me.

Gabriel Biel, famous among the Schoolmen, in his first Lesson upon the Canon of the Mass speaks thus; *The Priest hath great power over both the bodies of Christ.* That is, over the Church, and over the consecrated hoste, which he calls God. And in his fourth Lesson, Whoever saw the like? He that created me (if I may so speak) hath given me power to create him. And he that created me without my help, is created by my means.

Simeon Dunelmensis lib. 2. Chro. Vigner in his Ecclesiast. History, *p.* 300.

This manner of speech is not new. For *Anno* 1097. *Urban* II. called a Council at *Rome*, against the Emperor *Henry* IIII. and all other secular Princes who should claim a right to the investiture of Bishops and Abbots, and to the Collations of Benefices, and Prebends, alledging that *it is an abominable thing that those hands which create God, should be obliged to so much ignominy as to do homage to those hands which night and day are defiled with filthy and dishonest touches.* Wherefore, you must not wonder, if a Monk that is admitted into the Order, makes a vow to the Superior, who is a Priest, and gives

gives him that honour, which belongs to the worſhip of *Latria*, ſeeing the Prieſts are called Gods, and Creators of their Creator, and that they have a power over Jeſus Chriſt.

To theſe teſtimonies of the Doctors of the Romiſh Church, who ſay, that a vow belongs to the worſhip of *Latria*, and ought to be made to God only, we muſt adde the teſtimony of that Jeſuit, *Cardinal Tolet.* in Book 4. Of the inſtitution of Prieſts, chap. 17. *A vow is a promiſe made to God by a deliberate purpoſe and will.* By theſe things it appears, that a vow made to Saints, or to a Superior of a Convent, is pure Idolatry; for thereby that honour which is due to God only, is communicated to the creature.

Our adverſaries cannot eſcape by ſaying, that in vowing to Saints they vow mediatly to God; for the worſhip of *Latria* ought not to be given to the creature either mediately or immediately. In all worſhip of *Latria* we muſt addreſs our ſelves to God directly. The Monk that makes this vow addreſſeth himſelf to God directly by ſaying, *I vow to Almighty God, &c.* Having thus addreſſed himſelf to God directly, what need is there that he ſhould afterward addreſs himſelf to him mediately, and by oblique ways? It

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is certain, that he who ſays to his Superior, or Guardian, *I Vow to you my Father*, ſpeaks not to God, and by theſe words vows not to God. Conſider the words of this vow, and you ſhall find, that a Monk who is admitted into the Order, ſpeaks to God, to the Saints, and to his Superior in the ſame terms, and vows not in two different manners.

But when *Bellarmine* confeſſeth that the cuſtome of making Vows to Saints was not begun when the holy Scriptures were written, he ſhould have mentioned the time when it began, and not have cheated the Reader with falſe allegations, as his uſuall manner is. For he alledgeth theſe words of *Euſebius* in his 13. book of Evangelical preparation, chap. 7. *Honouring the ſouldiers of true piety as the friends of God, we come to their monuments and make vows to them*; Which paſſage is falſe, and altogether forged.

He alſo alledgeth *Theodoret* in his 8. book againſt the Greeks, which book is falſly attributed to *Theodoret*. In one point *Bellarmine*, beſides his error, diſcovers his ignorance in the Greek tongue, in not knowing that the Greeks have no proper word to expreſs the word *Vow*: And the Latine Interpre-

Interpreter, to whom *Bellarmine* truſts, hath falſly tranſlated *Votorum rei dona perſolvunt*, Which words are not in the Greek Text of the book attributed to *Theodoret*.

It is in honour of the Pope that the Monks vow to St. *Peter*, and St. *Paul*, and not to St. *John*, and St. *James*: for they make the two former the Founders of the Church of *Rome*.

The things to which this Monk obligeth himſelf, are poverty, chaſtity, and obedience. Of poverty I ſhall ſpeak hereafter. As for chaſtity, the Jeſuit *Emanuel Sa* in his Aphoriſms upon the word *votum* ſaith, that *the vow of Prieſthood is not a vow of chaſtity, and that the Biſhop can diſpence with it*; Whereupon we demand, whether a Monk or a Prieſt that commits fornication, doth not violate the vow of Chaſtity, and whether by this Vow he doth not oblige himſelf not to commit fornication. If he doth not oblige himſelf to it, he ſhews that he will not be obliged by vow to obey the command of God, which ſaith, *Thou ſhalt not commit adultery*: But by this vow he only obligeth himſelf to abſtain from a thing which God permits, and not from that which he forbids. But if this Monk by vowing Chaſtity vows not to commit fornication, it is evident that by commiting fornication he violates his vow, and

beſides he tranſgreſſeth the command of God, which obligeth us much more than any voluntary vow. So that he commits two evils, (*viz.*) He breaks his vow, and violates the law of God. Why then, when a Monk or Prieſt marries for fear of violating the Law of God by committing fornication, is he accounted to have committed a greater ſin than when he commits fornication? Why then is not a Prieſt that commits fornication, made irregular, and incapable of the Prieſthood; but if he marries is preſently degraded, yea, and declared puniſhable with death? To this they anſwer, that it is becauſe he hath broken his vow, and yet he remains unpuniſhed, and ceaſeth not to ſing Maſs for all that. For the commands of God do not bind ſo ſtrongly as voluntary vows do, which are made without, yea contrary to the word of God, which ſaith, *If they cannot contain, let them marry.* And *to avoid fornication, let every man have his own wife, and let every woman have her own huſband,* 1 Cor. 7.

But that a Prieſt who commits fornication, yea hath divers Concubines, is not thereby rendred irregular, and incapable of the Prieſt-hood, not onely experience ſhews (examples of this being numberleſs) but we

we have also the determination of Pope *Innocent* the III. Thereupon in the first book of the *Decretals*, in the twelfth Title, in the Chapter *Quia circa*, His words are these, *Thou desirest to be instructed by the Apostolique See, Whether Priests that have divers concubines, ought to be counted bigamous. To which we think fit to answer, that seeing they have not incurr'd the irregularity of bigamy, thou mayest dispence with their exercising of the Priestly Office, they being stained only with simple fornication.* But for marrying of one wife, according to the Apostles rule, a Priest is degraded, yea punished with death.

But, which is much more, one that is a notorious Sodomite, is not made irregular, but may sing Mass for all that: as *Navarre*, the most knowing of all the Canonists, and the Popes Penitentiary teacheth; *A man* (saith he) *doth not incur irregularity but for the cases specified in the law, of which number Sodomie is none.* And this he proves by the authority of Pope *Innocent*. And he adds, that in *Italy*, (*which is more troubled with this evil than it should be*) *they demand no dispensation for it.*

Navarr. *in caput ad inferendam.* 23. *quest.* 2. *De defensione proximi.*

In fine, how binding soever the vow of not marrying may be, yet the Pope can

diſpence with it, and may permit a man to marry contrary to his vow. *Emanuel Sa* in the ſame place ſaith, that the Biſhops may alſo diſpence with this vow, and permit a man to marry.

Methinks alſo to vow to St. *Peter* never to marry, is to pretend to be wiſer than he; for he was a married man. It is juſt as if one ſhould ſay to him, *I do vow to thee not to follow thy example. I do promiſe to be wiſer and holier than thou.*

It is evident, that he who burns with filthy luſts, and yet vows never to marry, does like a ſick perſon that ſays to God, *Lord, I am ſick, but I promiſe thee that I will not make uſe of the remedies which thou offereſt me, and haſt ordained in thy word, for I will be wiſer than thou.*

CHAP.

CHAP. XIII.

The Impiety of the Superiours Answer.

IF there be Superstition and Impiety in this Vow, whereby a Monk vows to the Creature, and obligeth himself to things which God commands not; yea, to things which he forbids: there is no less in the Answer which the Superiour or Guardian makes him, saying;

And I, if thou keep this vow, do promise thee, in Gods name, life Eternal.

These words duely considered, will make a man ttemble for fear. For one that is neither sent, nor authorized by the King, comes to a man, and sayes, *I have order from the King to promise you such a Preferment, if you do such a thing,* is a Cheat, and a perfidious person, and deserves to be punished, because he speaks without order, and without being sent by the King. But the Superiour, who makes this promise to the new Monk in God's name, cannot shew his Commission or Warrant from God for the making of this promise. He abuseth the poor Monk, by making him believe that he is sent by God to make him this promise in

Gods name, (*viz.*) That if he lives in beggery, if he never marries, and if he be obedient to the Guardian of his Convent, he ſhall have Eternal life: For, theſe three things are things which God commands not in his Word, and to which he hath made no Promiſe; yea, theſe are obſervations whereby God is more often offended then ſerved: Theſe are things which a Heathen or Hypocrite may do. But to ſerve God according to his Word, and to believe in Jeſus Chriſt as he is propoſed to us in the Goſpel, are things to which God hath promiſed Eternal life, and cannot be done by any, but by thoſe that are the true Children of God: Theſe are things, for which the Superiour ſhould ſay, (not I promiſe thee, but) God promiſeth thee Eternal life. For a man ought not to promiſe that which he cannot give.

CHAP. XIV.

That corporal Auſterities, and Whippings, and tormenting of the body, are not marks of Holineſs.

HE is very much deceived, who takes the ſeveritie and torments which a man inflicts on his body, for proofs or ſigns of Holineſs.

Holineſs. The Apoſtle St. *Paul*, 1 Tim. 4. ſaith, *Bodily exerciſe profiteth little; but godlineſs is profitable unto all things, having the promiſe of the life that now is, and of that which is to come.* All that the *Capucins* do, is nothing, in compariſon of what *Baal's* Prieſts did: for they did cut and mangle their bodies with knives, and imbrued themſelves in blood, for the ſervice of their Idol. 1 Kn. 18. 28.

There are *Mahometan* Monks called *Dervis*, who live very auſterely, and do even roaſt their bodies upon the hot ſcalding ſands, and with buckles and rings of Iron make themſelves incapable for generation. The *Cynick* Philoſophers did beg: *Diogenes* lay in the ſtreet in a tub, having no other houſhold-ſtuff then a woodden diſh; and yet he brake that too, when he conſidered thar Nature had given him one in the hollow of his hand. Read *Apulejus* his eighth Book of the *Mileſians*, and you will there ſee the deſcription of the Prieſts of the *Syrian* Goddeſs, who did cut and ſlaſh their bodies. He deſcribes one of thoſe Prieſts, that did whip himſelf with a whip full of knots, being armed with obſtinacy againſt the ſmart of the ſtrokes, untill the blood ſtreamed down his body. More-

Arrepto flagro in-didem ſe multimodis mulctat ictibus.

Avidis animis corradentes omnia, & in ſacculos huic quæſtui de induſtria præparatos, farcientes.

Ξίφησιν ἀτέμνοντο πρὸ πόλης &c. Ἐκ τῆς θεατῆς συνέλεγον βόλβας καὶ θεαχμοὺς ἄλλος ἰχάδας, καὶ οἶνον, καὶ τέρκα καὶ δοῦ ἔδωκεν.

over, he adds, That when these Priests had done whipping themselves, they went about a begging, and one gave them a piece of Mony, another Wine, another Cheese, *&c.* which Alms they put into Wallets. In a word, the description which he gives of these mad Priests, doth very much resemble the lives of the *Capucins*. *Lucian* in his Book, intituled *The Ass*, describes these Priests after the very same manner.

It is a grand abuse to make Piety consist in things wherein Christians may be excelled by Heathens. There is a proud humility, which despiseth it self, that it may be valued by others. The Apostles, and their Disciples, did not live so: In a simple and ordinary habit, and manner of life, they lived soberly, and laboured in the work which God had committed to them. They were famous, not for their extravagant and hideous apparel, not for whipping themselves, nor for eating pottage on their knees; but for their zeal, and holiness of life.

CHAP.

CHAP. XV.

That the Auſterities, and Humilities of the Capucins are full of Hypocriſie.

WE may eaſily know what to think of the Abſtinences, Whippings, and humilities of the *Capucins*, (*viz.*) that in the midſt of their Auſterities they diſcover their pride. And of this I'le give you ſome examples.

Before the *Capucins* begin their Lents (for they have three Lents) they feaſt and make merry for a whole week, during which time, there is no frolick or Jovial act, which they omit. Some of them ſing ſongs of good fellowſhip, others ſing Amorous, or love ſongs, others ſhew *Hocus pocus* tricks, others ſtand upon their heads, or act the Tumbler or Juggler, *&c.* In fine, every one doth ſuch things as he had learned before he was a Monk.

In great towns there be few *Capucins* but have their ſuperſtitiouſly devout women who furniſh them with all ſorts of dainties, as ſweet meats, comfits, gellies, *&c.* So that ſome *Capucins* have more choice of dainties in their Cels then Ladies have in their clo-ets.

When

When a *Capucin* comes from abroad, warm linen clothes are put on his body, his feet are waſhed with ſweet herbs, and when they are wiped with warm napkins, every one comes and kiſſeth them.

Many of the old Monks, who are called *Fathers of importance*, are ſo carefull of their health, that they have a cook for themſelves in particular (who is alwaies a Monk) a groom of the chamber, and an Apothecary, who follow them from Convent to Convent. You ſhall ſee very few of theſe Fathers of importance, ſick but they are very impatient if they want but the leaſt trifle, and then all the town is ranſackt from one end to the other, to find what they would have. The Nuns furniſh them with ſweet meats, the Ladies with rare broths and gellies, the Gentlemen of the Country with wild fowle, the merchants and other townſ-men with Shambles-meat; and the wine which they ordinarily drink, is the beſt that is to be had. Thoſe *Capucins*, who, to ſave their Souls, have left the Order, do proteſt that they have learned of us how to faſt; and that when they were *Capucins*, they fed more highly and lived more pleaſantly and plentifully.

In great Convents of *Capucins* ſuch as are at *Paris, and Roven*, a moſt furious ambition

bition and envie discovers it self: For, to obtain the least preferment in the Convent, and to supplant their competitors, they have their creatures who cry them up every where, and rail on those that aspire to the same Office; whence great disorders do oftentimes arise; for Princes do more patiently bear contempts and injuries then the *Capucins*. And at the Tables of Dukes, Marquesses, and Earls, the *Capucins* suffer themselves to be placed at the upper end.

Their pride appears in this, that they profess works of supererogation, that is to say, better works then God commands: so that God may say to a *Capucin*, *I would not have thee so holy*.

The same spirit of pride appears in their calling themselves *Angels*, *Archangels*, *Spirits*, *Seraphins* and *Cherubins*. It appears also by the unworthy submissions which the principal *Capucins* require of the inferiour, who never speak to the Superiours but on their knees; which Superiours command them very base things, as to lick up the others spittle, *&c.*

It cannot be said, that they wear a barbarous and extravagant habit in humility and mortification; For, he that will subdue his Flesh, may do it as well under a common habit;

habit; he may under a uſual habit wear a hair-ſhirt, and may whip himſelf ſecretly as often as he pleaſeth, and without any one's knowledge: But this wild habit, differing from that of other men, ſerves onely to be look'd upon, and admired; for people gaze upon and admire nothing but what is extraordinary.

To this we may add, that he who makes profeſſion of ſimplicity and humility in his converſation, ſhould not be vain in his diſcourſes, nor too wantonly nice and delicate in his words, for fear of belying his Profeſſion by his Language.

I ſpeak this becauſe of Father *Joſeph*, a *Capucin*; who in his new Book ſhews, that he hath made a great proviſion of Elegancies. As when he calls St. *John*, *The Secretary of Love to the Son of God.* And of *Tranſubſtantion* he ſaith, that *it is Love's Maſterpiece.* And ſpeaking to us, he ſaith, That *when God ſhall have brought us into his Wine-cellar, there to taſte of the exceſs of his love, we ſhall not find it ſo difficult to believe, That Jeſus Chriſt did eat himſelf, and that together with Chriſt's body the Devil entred into Judas.* With the like grace, ſuppoſing the words of St. *Philip* to the Eunuch too weak and impertinent, as they are ſet down in the

eighth

eighth Chapter of the *Acts*, he introduceth him ſpeaking thus; *Sir, will it pleaſe you that I preſume to ask you a queſtion, with all due reſpect?* To which he makes the Eunuch anſwer with the like civility, *I pray oblige me ſo much as to come into this Coach.* Note alſo, that the very firſt word of his Book is a miſtake, beginning thus, *The Apoſtle St. Philip*; For this *Philip* was not an Apoſtle. With the like vanity he talks of preaching in a Ruff, and in a Band, and of yellow and green Gentlewomen; and he brings in ſpeaking I know not what Courtier, who praiſeth and extolleth him to his face, ſaying, That Father *Joſeph* ſpeaks very gracefully, and that all the Catholiques have been very much comforted by his Sermons, and do admire the force and clearneſs of his Reaſons.

CHAP. XVI.

Of the pleaſant Proceſs betwixt the Capucins *and* Recollects, *about the Tip of their Hoods. Alſo of Maſſes in Red, Green, and Violet.*

THe pride of the *Minor* Fryars did never more clearly appear, then in the quarrel which they had, and have to this day, with the

the *Recollects*, who are also of St. *Francis*'s Order. When we speak of a Process about nothing, we say, It is a Process about the point of a needle; but the Process of these *Minor* Fryars hath been about the point or Tip of their Hood.

We must know, that the *Cordeliers*, who brag as well as the *Capucins*, that they wear St. *Francis*'s Habit, differ from the *Capucins* in wearing a round Hood, and laugh at the *Capucins* and *Recollects* for wearing a sharp-pointed Hood, calling it in derision,* *A Grocers paper.* Betwixt these *Capucins* and *Recollects* there began, a few years since, a great Process in the Court of *Rome*. The *Capucins* complained, That the *Recollects* wore their Hood too long; and that thereby they would make themselves equal to the *Capucins* in Holiness. That by reason of this long point, being equal in length to that of the *Capucins*, many are deceived, taking a *Recollect* for a *Capucin*, and so give him as much honour; although the *Recollects* are not to be compared to the *Capucins* for holiness, and merit of Conversation. And therefore they requested, that by the Decree of his Holiness, the *Recollects* might be condemned to shorten the point of their Hood.

* Made like a Pyramid, in which they put such things as they sell by retail.

The *Recollects*, on the other side, main-

tained,

ained, and do ſo ſtill maintain, that they are not inferiour to the *Capucins* in holineſs, and perfection; and that it is no diſhonour to the *Capucins* if ſomtimes a *Recollect* be taken for a *Capucin*, or a *Capucin* for a *Recollect*.

This proceſs hath cauſed great ſtirs, and hath much troubled theſe two Orders, and divided the Prelates of *Rome* into contrary factions. And it was pleaſant to hear the conteſts of theſe *Minor* Fryars. The *Capucin* ſaid to the *Recollect*, *What! thou wouldſt be equal to us in holineſs: Thou art ſo ambitious, as that thou wouldeſt be taken for a Capucin.* But the *Recollect*, being witty in biting jeſts, ſaid, *Thou think'ſt that holineſs conſiſts in wearing a long* [a] *Grocers paper. Thou thinkeſt by thy pride to put the Holy Ghoſt into a long* [b] *Apothecaries bagg. The holineſs of you Capucins appears in this, viz. That for eight days before Lent, you ſhew tricks of Leger-demain, and play the Tumblers*, &c. Thus did theſe Saints diſpute, quarreling which of them by their pride ſhould carry away the prize of humility.

But the *Cordeliers*, who wear a round hood like a childs biggin, took great pleaſure in beholding this ſtrife, and laughed at them both: For they ſay, that the hood of the old pictures and ſtatues of St. *Francis*, hath

[a] *ut priùs dictum eſt.*

[b] through which they ſtrain their infuſions when they make ſyrups; it is a long ſharp-pointed bag.

hath not a long point; And they ſay, that their round hood, made in form of a child's biggin, is conformable to what our Saviour ſaith in the 18. Chap. of St. *Matthew*, *Except ye become as little Children, ye cannot enter into the Kingdom of God.* *Caſſian* ſaith the ſame of the *Anchorites*, living in the deſerts of *Egypt*, that they wear a hood in imitation of the ſimplicity and innocency of Children, according to that which is written in the 131. Pſalm, *I am not haughty, but am even as a child weaned from his mother.*

Caſſ. *lib.* 1. *cap.* 4.

Nevertheleſs, St. *Hierome* ſpeaks againſt this hood, and laughs at it: for obſerve what he ſaith of it, in his Epiſtle to *Euſtochius*, *There are ſome* (ſaith he) *who wear a hair-ſhirt, and making themſelves hoods, to reſemble children, they are like Owls, and buzzards.* Afterward he adds, *Shun thoſe whom thou ſeeſt have a Goat's beard, a black cloak, and that go with their feet naked, being hardened with the cold: All theſe things are markes of the devil. When they have intruded themſelves into great men's houſes, they deceive ſilly women laden with ſin, and counterfeit a dejected gravity.* This is a very fair leſſon for the *Capucins*.

Cucullis ſabrefactis ut ad infantiam redeã, imitantur noctuas, & bubones.

But to return to this great proceſs: the *Capucins* did at laſt obtain ſentence in their fa-

favour; for they had on their ſide one of the Popes near kinſmen, who was a Capucin. By this ſentence of the Pope, the *Recollects* were condemned to ſhorten the tip of their hood: but they openly proteſted, that they would not obey this ſentence, ſaying, That they would rather diſſolve their Order, and relinquiſh all, then acquieſce in this ſentence. Wherefore yet to this day, in deſpight of the Pope, they wear their hood of the ſame length as before.

Of this hood, as of the reſt of the habit of the *Minor* Fryars, it is obſervable, that it is not lawfull for a Monk to change it in the leaſt, not ſo much as in the colours of the Maſs: For it is not lawfull to ſing Maſs in a red habit, on thoſe daies on which it is appointed to be ſung in a green habit; nor to be ſung in a black habit, on thoſe days on which it is appointed to be ſung in a violet habit: The rules in this caſe are very ſtrict, and are placed at the beginning of the Maſs-book. pag. 328.

But Father *Joſeph* wrongs us in his new book, by endeavouring to prove that the like things are done amongſt us, objecting againſt me, that I wear a Ruff, and that as there are Maſſes in green, violet, *&c.* ſo it may be ſaid, that amongſt us there are Sermons in a Ruff, and Sermons in a Band,

Sermons in a Gown, and Sermons in a Cloak: for this *Minor* Fryar knows well enough, that we have no rules to oblige us to wear a Ruff or a Band, as the Church of *Rome* hath inviolable laws concerning Maſſes in green, red, and violet. It is to be ſuppoſed that when St. *Peter* and St. *Paul* were in a gay humour, they ſang Maſs in a green habit. My deſign in mentioning the colours of Maſſes ſo ſtrictly enjoined, is to ſhew, that falſe religions having corrupted the true doctrine, do endeavour to colour this wickedneſs with a multitude of ceremonies, and external obſervations, in which great myſteries are pretended: So our Adverſaries having deſtroyed the body of true piety, pay the people with variety of colours.

CHAp. XVII.

How St. Francis *obtained of Pope* Innocent *the Third, the approbation of his Rule.*

Francis d' Aſſiſe, when he was but a private perſon, little known, and followed by none; moreover, being eſteemed out of his wits by his fellow citizens, who threw dirt at him, and alſo by his father, named *Peter Bernardo*, who did beat him, and kept him priſoner a long time, compoſed a Rule, and

and ſome laws, to the Obſervation whereof he would oblige thoſe who would believe him, promiſing them life eternal.

But becauſe this Rule could not be received without the Popes approbation, and authority, he went to Pope *Innocent* the 3*d.* to beg the confirmation of his Rule. *Mathew Paris*, an Engliſh Monk, Superſtitious in the higheſt degree, and an admirer of St. *Francis*, in his Hiſtory of the life of *Henry* the III. ſaith, that the ſaid St. *Francis* preſented himſelf to Pope *Innocent* the III. ſitting in Conclave, and gave him his Rule in writing, intreating him to authorize it by his approbation: but Pope *Innocent* taking notice of St. *Francis*'s bad cloaths, his dirty and contemptible countenance, his long beard, and the black hair of his eye-brows hanging down over his eyes, deſpiſed him, and ſaid to him, *Go brother, and wallow in the dirt with the Swine, for thou art more like them than like a man.* Which words as ſoon as *Francis* heard, he bowed himſelf very low, and in obedience to the command of his Holineſs, went and wallowed with ſwine in a puddle, wherein he tumbled ſo long that he was covered with dirt from head to foot; and in this pickle he came again, and preſented himſelf to the Pope, pag. 237.

ſaying, *My Lord, I have done what you commanded me*, Whereat the Pope being very much aſtoniſhed, and admiring his great obedience, granted his requeſt, and approved of St. *Francis*'s Rule which is obſerved at this day by the *Capucins*, and the other *Minor* Fryars, with a grand obedience. This approbation was granted *Anno Domini* 1212. as St. *Bonaventure* and St. *Antonine* teſtifie. And this approbation was again confirmed by Pope *Honorius*, ſucceſſor to *Innocent*.

CHAP. XVIII.

Of the humility, and incomparable patience of St. Francis; *and of his moſt notable actions.*

DIvers have written the life and actions of St. *Francis*. *Vincent* in his *Mirrour of Hiſtory* writes it at large. *Matthew Paris*, an Engliſh Monk, in the life of *Henry* the Third, deſcribes the actions of St. *Francis*, and ſets down his Rule. Theſe two Hiſtorians wrote about thirty years after St. *Francis*'s death. *James de Voragine* hath written his Legend. We have alſo the Chronicles of St. *Francis*, upon the ſame ſubject.

ſubject. But the Authors of greateſt authority are firſt St. *Bonaventure*, a General of St. *Francis*'s Order, and a Cardinal, who wrote about forty years after St. *Francis*'s death. This *Bonaventure*, the Church of *Rome* placeth amongſt her Saints, and Principal Doctors. This is that St. *Bonaventure*, who compoſed the Pſalter of the Virgin *Mary*, containing one hundred and fifty Pſalms, which are nothing elſe but the hundred and fifty Pſalms of *David*, out of which *Bonaventure* hath taken the word *God*, and hath put the word *Virgin* in its ſtead; for example, he thus begins the 109. Pſalm, (which according to the Hebrew, is the 110) *The Lord ſaid unto our Lady, ſit thou at my right hand, &c.* And in *Pſal.* 90. inſtead of, *He that dwelleth in the ſecret place of the moſt High*, he hath put, *He that dwelleth in the help of the Mother of God.* And in the 129. Pſalm, *Out of the depths have I cryed unto thee, O our Lady, hear my voice.* And ſo throughout the Pſalms. By this means the true honour which all Chriſtians owe to the holy, and bleſſed Virgin, turns to her reproach, by transforming her into an Idol, and by putting her in the place of God. This is that St. *Bonaventure*, to whom the *Capucin Joſeph* would have us give credit

This Pſalter of *Bonaventure*, was printed at *Paris* by *Claude Chapelet*, in St. *James*'s ſtreet at the ſign of the Unicorn, *anno.* 1601.

dit, and would have us believe that deſcription of S. *Francis*'s life, which he gives us.

After this St. *Bonaventure*, we have St. *Antonine*, Archbiſhop of *Florence*, Canonized by Pope *Clement* the Seventh, *Anno Domini.* 1523, with the approbation of his Doctrine, and great Indulgences granted to thoſe who ſhall viſit his Sepulchre. I ſpeak this, becauſe no body may think that ſuch paſſages as I ſhall quote out of theſe Authors, are things which the Church of *Rome* believes not; or that I have invented them; or that they are forged by perſons of ſmall authority. I alledge ſuch Saints as are prayed unto, and adored in the Church of *Rome.*

Saint *Francis* his Father was named *Peter Bernardo*, A Citizen of *Aſſiſe*, in the Dutchy of *Spolete* in *Italy.*

Saint *Francis*'s name, when he was young, was *John Bernardo*, but he changed his name, and would be called *Francis*, becauſe he ſpake French when he was moved by the Holy Ghoſt to utter the praiſes of God; as *Bonaventure* tells us, in the life of St. *Francis.*

This Life, written by St. *Bonaventure*, you may find in *Surius*, in the month of *October*, p. 30.

When

When he was but young, and a Lay-perſon, he demonſtrated a grand Humility, even to the kiſſing of Lepers: and one day alighting from his horſe to kiſs a Leper, it was revealed unto him, that this Leper was *Jeſus Chriſt.*

His fellow-Citizens ſeeing him a greaſie and dirty fellow, and that he did wild and extravagant actions, judged him to be out of his wits; and running after him, threw ſtones at him, and covered him all over with dirt. Which when his Father ſaw, he fetcht him home, and kept him ſhut up a long time, whipping him cruelly, as mad folk are whipt for their cure. But his Mother taking pity on him, did, in the abſence of her Husband, ſet him at liberty.

When his Father returned home, he brought him before the Biſhop, and made him diſclaim his right of Inheritance: To which *Francis* very willingly conſented; yea, pulling off his Breeches, and the reſt of his cloaths, he made himſelf ſtark naked, being (as St. *Bonaventure* ſaith) drunk with the Holy Ghoſt. Then he ſaid to his Father, *Hitherto I have called thee my Father; but henceforward I will ſay, Our Father which art in Heaven.* *Antonine* reports the ſame in the Life of St. *Francis.*

Being thus naked, he went into a Spittle where Lepers were kept, and tended them, kiſſing their feet, and wiping and kiſſing their ſores with an admirable devotion, as St. *Bonaventure* tells us.

In thoſe dayes St. *Francis* wore ſhooes, and walked with a ſtaff, and girded himſelf with a leather-girdle: But afterwards, judging this equipage exceſſive, and too delicate, he left his ſhooes and his ſtaff, and in humility girded himſelf with a Cord.

Being tempted with unchaſt deſires, he plunged himſelf over head and ears in a ditch full of ice. And one day, the Devil having breathed on him, he felt the fire of carnal luſt kindled within him: Whereupon this bleſſed Saint ſtript himſelf ſtark naked, and whipt himſelf terribly with his Cord, ſaying, *Eja frater aſine, decet te manere, & ſic ſubire flagellum*; that is, *Go ea, brother aſs, thou muſt ſtay there, and be whipt thus. Antonine* and *James de Voragine* report the ſame

The hard ground was his ordinary bed, and a ſtone his pillow. But one day, by reaſon of a pain in his head, taking a feather-pillow, and repoſing himſelf thereupon, the Devil got into it, and extremely troubled his brain, and diſturbed his devotion: At which

which St. *Francis* being incenſed, took hold of the pillow, and threw away both it and the Devil.

Finding that his carnal concupiſcence continued, he ran to his garden, and gathering a great heap of ſnow, he plunged himſelf in it over head and ears, ſtark naked, as St. *Bonaventure* ſaith. But St. *Antonine* ſaith, that he plunged himſelf in it onely ſo high as his privities. Then he made ſeven ſnow-balls, ſaying of one, *This is my Mother*; and of another, *This is my Daughter*, &c. whereupon the Devil went away very much aſhamed.

He preſented his Rule to Pope *Innocent* the Third; who for a while rejected it, and ſome of the Cardinals oppoſed it, ſaying, That it propoſed novelties, and things impoſſible to be done: But at laſt, St. *Francis* wallowing in the mire with Swine, obtained his requeſt.

Sometimes he had a mind to hear himſelf reviled; and to this purpoſe he once ſaid to a Monk, *Rail on me.* Which ſtrict command the Monk not daring to diſobey, ſaid to him, *Thou art an idle, lazie Lubber, a mercenary Fellow, an ignorant ſott, and a worthleſs Aſcal.* Whereat St. *Francis* greatly rejoyning, anſwered, *God bleſs thee, my Son*; *for*

Bonavent. p. 39. *Legenda Antonin.* p. 725. *Legenda.*

for what thou haſt ſaid is very true.

Bonavent. pag. 39. *Antonin.* pag. 726.

One day he had a mind to feed better then ordinary; for which reſolving to make ſatisfaction, as having committed a great ſin, he cauſed himſelf to be dragged to the Gallows, with a halter about his neck, and his body naked, only he had a pair of Drawers on; and there ſtanding on a great ſtone, he confeſſed that he was a glutton, a fleſh-eater, and moſt worthy of ſcorn and contempt. St. *Antonine* ſaith, that a Monk went before him, crying aloud, *Friends, behold this glutton, this eater of Pullets fleſh, which he hath eaten ſecretly without our knowledge.*

Bonavent. pag. 41. The Legend ſaith the ſame.

The Devils whipt him ſo cruelly, that they left him half-dead. And one day a multitude of Devils running on the top of his houſe with a horrible noiſe, he called to them with a ſweet and pleaſing voice, intreating them to come down, and to beat and torment him; ſaying to them, *Come and avenge me of my adverſary, which is my fleſh.*

Legend. pag. 72.

Not being content with the torments the Devils inflicted on him, he whipt himſelf cruelly, taking delight in this exerciſe. And once he hid himſelf in a Cave a whole month, without any ones knowledge, as St. *Antonine* teſtifies.

St.

St. *Antonine* and the Legend put this amongst the proofs of St. *Francis*'s holineſs; That being once at dinner at an honeſt mans houſe, a Capon of ſeven years old was brought to the table, and that he ſent a leg of this Capon for an Alms to a poor paſſenger, who was a * miſcreant, and a perverſe fellow. But the next day, when St. *Francis* was in the Pulpit preaching, this miſcreant, thinking to jeer St. *Francis*, ſaid to the people; *I will ſhew you what ſort of meat* Francis *uſeth to feed on*: and then going to ſhew the people the Capons leg, he found it turned into Fiſh; whereupon this miſcreant was much confounded.

pag. 721. *Antonin.* Tit. 24 c. 1. ſ. 2.

*One that believes amiſs.

Legenda Antonin. pag. 725. *Bonavent.*

When any one gave him roaſt-meat, he dragged it through the aſhes, or laid it a ſoaking in cold water, for fear of breaking his Vow of poverty and abſtinence. An invention which Jeſus Chriſt and his Apoſtles, when they were eating the Paſſeover, did not think of.

Antonin. pag. 726.

St. *Antonine* ſaith, that St. *Francis* divided his Diſciples into three Companies; whereof two ſpent their time in contemplation, and the third in action. This third ſort of Monks were called *Pinzocgori*, and were permitted to marry.

Antonin. in vitâ S. Franciſci, pag. 723.

Some

Legenda Jacobi de Voragine. Antonin. p. 724.

Some Greek Monks having prepared a dinner for him, when he came to the houſe, and ſaw clean linnen and glaſſes on the table, he preſently got to the door, and ran out into the ſtreet, where meeting a beggar who had a very bad hat, he took this hat, and putting it on his own head, ſate down at the door of the houſe, begging.

Legenda Jacobi de Voragine Antonin. in vitâ Franciſci.

Being weary, he got up upon an aſſe: but having with him one *Leonard* a Monk, who was on foot, this *Leonard* grumbled at it; which St. *Francis* perceiving, alighted from the aſſe, and ſaid to *Leonard*; *Brother get up upon the aſſe, for thou art of better a family than I.*

Legenda Antoniz.

He honoured Prieſts ſo much, that he ſaid, *If I ſhould meet together on the way a Prieſt, and a Saint that came down from heaven, I would firſt go and kiſs the Prieſt's hands, and would ſay to the Saint, ſtay thou there a while.*

The *Legend* and *Antonin. p.* 726. & 727. *Bonavent. p.* 44 & 50

In humility he preached to the birds. And being once in a Caſtle called *Albian*, while he was preaching to the people, a multitude of Swallows flockt about him; which by their ſinging hindred the people from hearing him: Whereupon turning to the Swallows, he ſaid, *Siſters, ye have talked enough, now it is high time for me*

to

speak. At which words the Swallows were silent untill the Sermon was ended. And pittying a Hare, which suffered it self to be taken, he said to it, *Brother Hare, why didst thou suffer thy self to be so deceived?* A live Tench was presented to him, on which taking pitty, he threw it again into the River. Hearing a Grashopper sing, he said to it, *Sing, sister Grashopper, and praise the Creator with rejoicing.* Bonavent. page 44. Antonin. page 727. Bonavent. page 44. The Legend.

Being in the Church of St. *Mary*, called *Portiuncula*, some body gave him a sheep, to which he gave instructions; and the sheep in obedience to him, presently fell a bleating, while the Monks were singing in the Choir: and this creature did very humbly kneel down when the hoste was held up. Whereupon *Surius* puts in the Margin, *O that hereticks would learn henceforward to adore the Eucharist!* Bonavent. pag. 44.

Travelling through the Marquisate of *Ancona*, he met on his way a Country fellow carrying two Lambs to Market to sell them, which did bleat most pittifully; Whereupon St. *Francis*, being touched with brotherly compassion, said to the Country fellow, *Why doest thou torment my Brethren so?* The Country man answered, *I carry them* Antonin. p. 727.

them to the Market to ſell them to ſome body that will eat them. Then the holy man ſaid to him, *God forbid; rather take the cloak which I have on my ſhoulders.* So he gave him his cloak, and ſaved the lives of his brethren, which he carried away on his ſhoulders with a brotherly Charity.

Antonin. pag. 727. Remembring that it is written in the two and twentieth Pſalm, *I am a worm, and no man*, he would not ſuffer a worm to be troden upon.

One of his Monkes having ſpoken ſomwhat roughly to a poor man, he commanded him to ſtrip himſelf, and to go ſtark naked before this poor man, and to kiſs his feet.

Antonin. in vitâ Franciſci cap. 2. ſ. 6. He was very devoutly preſent at a Chriſtmaſs mid-night Maſs, to which according to the Cuſtome of the Church of *Rome* in thoſe days, and uſed ſtill in ſome places, an Oxe, and an Aſſe were led, and hay was carried for them.

Bonavent. page 47.

page 48. It is obſervable that *Bonaventure* ſaith, That *Francis* had no learning, nor knowledg of the holy Scriptures, acquired either by ſtudy or inſtruction from others; but that by the irradiation of the

the eternal ſplendour, he penetrated even to the very bottome of the Holy Scripture. Hence it is, that in his Rule he alledgeth Scripture ſo dexterouſly, and pertinently, as we ſhall ſee anon.

At laſt brother *Francis* dyed, having acted a Comedy both before God and man.

CHAP.

CHAP. XIX.

The great rewards which St. Francis *received for his humility: And of his marks.*

AHumility so profound, and of so great a merit, was not unrewarded. pag. 728. St. *Antonine*, in the life of St. *Francis*, reports, That the people did run after him, and did tear his cloathes in pieces, every one striving to carry away a piece, believing that these rags were of great vertue, and a proper meanes for salvation; so that the people left him half naked.

Bonaventure saith, That a certain holy man had a vision, wherein it seemed to him, that a golden cross came out of St. *Francis*'s mouth, whose top touched Heaven, and its two armes reached unto the ends of the Earth.

In the seventh chapter of the *Revelation* St. *John* speaks thus; *I saw another Angel ascending from the East, having the seal of the living God.* St. *Bonaventure*, in the Bonavent. pag. 31. life of St. *Francis*, saith, That we must believe that without doubt this Angel is St. *Francis*: these are his words; *I saw* (saith *John* in the *Revelation*) *another Angel ascending*

ding from the East, having the seal of the living God. Whence we gather, by an infallible faith, that this messenger of God, beloved of Christ, to be imitated by us, and admired by the world, is that servant of God, Francis.

The same *Bonaventure* saith, that a certain holy, and devout man, being once in St. *Francis*'s company, fell into a trance, and saw in Heaven divers seats, amongst which he saw one more Magnificently adorned then the rest, glittering with pretious stones, and very glorious: And as this holy man was wondering for whom this seat was prepared, a voice came to him from Heaven, saying, *This was the seat of one of the lapsed Angels, and is kept for the most humble* Francis. The Legend saith the same: and we have already seen, that this was the seat of one of the apostate Seraphins; and that by this exaltation the most humble *Francis* is placed above the Archangels, and above the Cherubins, and consequently above all the Saints, except the Virgin *Mary*, who is called The Queen of Heaven. Pag. 40.

All, that have written the life, and actions of St. *Francis*, say, That about two years before his death, God intending

to recompence the humility and merits of St. *Francis*, ſent a Seraphin to him; which, lying upon him croſs-wiſe, imprinted on his hands and feet the marks of the wounds of Jeſus Chriſt.

After his death, there was a great ſtir, and conteſt about theſe marks: Some laughed at it, and ſaid, that if St. *Francis* had really received from God the marks of the wounds of Jeſus Chriſt, every one muſt needs have ſeen them, during the ſpace of thoſe two years, ſeing he went with his feet naked, and wore no gloves; but that none ever ſaw them, ſave one Fryar, named *Elias*, who ſaw them but once, and that by chance too. They ſaid alſo, that the miracles of Jeſus Chriſt, and his Apoſtles ſerved to ſome good purpoſe, (*viz.*) to cure diſeaſes, to give eaſe and deliverance to the afflicted, to raiſe the dead, *&c.* but that the marks of theſe wounds do no cure at all, and are good for nothing. That it is not credible, that God would imprint theſe marks on a mortal body, which was ſoon after to putrifie, by which putrefaction theſe marks had been defaced. Moreover, that although theſe marks had been really imprinted, yet it is a thing which the Devil, or men may eaſily counterfeit.

Antonin. Tit. 24. cap. 2. S. 8. Solus hoc frater Elias ea ſu utcunque proſpicere meruit.

terfeit. That the Apoſtles, who had more worth in them then St. *Francis*, never had theſe marks.

But the Pope interpoſed, and in recompence of the ſervices which Brother *Francis* had done him, (for he was a great defender of the Popes Authority) Canonized him, and put him in the Catalogue of the Saints. This Canonization was *Anno Domini* 1228. Moreover, Pope *Alexander* the Fourth, *Anno Domini* 1254. underſtanding that St. *Francis* was on Mount *Alverno* when he received the impreſſion of theſe wounds, took this occaſion to augment his Revenue: For he declared, that all the Eccleſiaſtical Lands and Goods in that Mountain did belong to the Pope, and were directy and immediately ſubject to the Church of *Rome*. Moreover, he did perſonally cite, and adjourn thoſe who had maliciouſly defaced the marks of the Image of S. *Francis* which was at *Gennes*, in the Church of St. *Mary de Vignes*. *Antonin. cap.* 2. *ſ.* 10.

About twenty ſix years ſince, Pope *Nicolas* the Fourth ſent Bulls to all the Churches under the Papal juriſdiction, certifying the truth of St. *Francis*'s marks (though divers, who were hard of belief, laughed at it:) ſince which time, the me- *Antonin. pag.* 720.

mory of St. *Francis*'s marks is ſacred in the Church of *Rome*, which (as *Antonine* ſaith) obſerves the Feaſt of St. *Francis*'s marks; which honour is not done to the marks of *Jeſus Chriſt.*

When I conſider theſe things, I cannot enough wonder at the blindneſs of thoſe that give credit to things ſo full of abſurdities and impoſtures: It ſeems as if the adorers of St. *Francis* had invented them on purpoſe to diſhonour and mock him; for no man, who hath any common ſenſe left him, will do ſuch things as are attributed to St. *Francis*; who play'd the madman, that he might be counted a Saint; and, as much as in him lay, kept himſelf from the uſual and ordinary actions of mankind, that he might be admired, (*viz.*) To draw roaſted fleſh through the aſhes; to wallow in the dirt with Swine; to tumble in the ſnow; to give inſtruction to Animals, and to call them his brethren and Siſters, are things which cannot be done by a man that is in his right ſenſes.

And herein we muſt admire the juſt effects of Gods diſpleaſure, who hath revenged the contempt of his Word contained in the holy Scriptures; for in thoſe days, and in the following Ages, the holy

Scripture

Scripture was a Book ſealed, and altogether unknown to the people: Nothing was then talked of, but Images, lying Wonders, Croiſades, Indulgences, adoration of Reliques, and the power of the Pope was then at the height, and abſurd and feigned Legends were the ordinary ſubject of Sermons. Wherefore God being provoked, ſtrook the people with the ſpirit of giddineſs, and with a horrible blindneſs, which grew thicker and thicker, until God took the Candle of his Word from under the Buſhel, and expoſed to view the holy Scriptures.

CHAP. XX.

That under the Cloak of Humility Saint Francis *hid an unparallel'd pride.*

WHoſoever ſhall rightly conſider the actions of St. *Francis*, ſhall under the Cloak of Humility diſcover an unparallel'd pride.

In the beginning of the Legend written by *James de Voragine*, it is reported, That *Francis* being priſoner with divers other perſons, he onely was merry, and all the reſt were ſad. And being asked what was the cauſe of his mirth, he anſwered; *Ideo me exultare noveritis, quia adhuc ſanctus per totum ſeculum adorabar*, that is, *Know, that I rejoyce becauſe I ſhall be adored for a Saint throughout the World.* To deſire to be adored is the higheſt degree of pride: None of the Apoſtles deſired this honour. *Cornelius* the *Centurion*, who was a man fearing God, knew that there is but one God, which he continually invoked; He knew well enough that St. *Peter* was not the Creator of the world: but being ſeized with reverence, he would have given him ſome inferiour adoration; for which St. *Peter* rebuked

buked him, saying. *Stand up; I my self also am a man. Act.* 10. 26. St. *John*, seized with fear, would have adored the Angel that talked with him, as you may see in the one and twentieth Chapter of the *Revelation*; But the Angel rebuked him, saying, *See thou do it not, for I am thy fellow-servant; worship God.* He knew well enough that this Angel was not God; for the same Angel had told him so before, in chap. 19 of the same book. Is it not therefore an impious folly, for a man to live the life of a begger, that he may be adored after his death?

The Rule of St. *Francis*, which speaks with an absolute authority, demonstrates the pride of him that composed it. For who gave brother *Francis*, who was of the meanest of the people, and without any charge either Ecclesiastical or Civil, power to compose laws different from the laws of God, and to make ordinances which oblige men upon pain of damnation? Who gave him power to command with absolute authority? For see how he speaks in his Rule. *Per obedientiam injungo Ministris; I enjoin Ministers by their obedience.* And he concludes his Rule with these words, *That it is not lawfull for any man to infringe this Rule, or by rash boldness to contradict it.*

That if any one ſhall preſume to make ſuch an attempt, let him know, that he ſhall incur the diſpleaſure of Almighty God, and of the Bleſſed Apoſtles, Peter, *and* Paul.

I demand how we can be aſſured that God would have us, upon pain of incurring his diſpleaſure, entirely obſerve the Rule of *Francis d'Aſſiſe*, and that God would be angry with a *Minor* Fryar, who, inſtead of a Cord, ſhould gird himſelf with a leather-girdle, or ſhould receive mony, or would not wear patcht clothes, or would wear a ſhirt, or ſhould (whether he be a *Capucin* or a Lay *Cordelier*) ſay leſs then ſeventy ſix *Paters* in one day? What can be ſaid more againſt murtherers, adulterers, and blaſphemers, than to ſay, that they incur the indignation of Almighty God? Hath not weak and ſinfull man enough to do to obey the commands of God, without having heavy burthens impoſed on him in things unneceſſary, and which God requires not, and then to be made believe, that he who doth in the leaſt tranſgreſs theſe laws, invented by man, doth incur the indignation of God?

It is obſervable, that many of thoſe who are rigid obſervers of thoſe humane laws, and oblige others to be ſo too, do very eaſily

ſily diſpence with the Laws of God; and are far from loving God with all their hearts, and their neighbors as themſelves.

But ſuperſtition prevails more than Religion. And hence it is that in the Convents of Monks there are envies, factions and continual emulations, beſides other vices.

But how did this *Francis d'Aſſiſe* know, that a Monk who obſerves not his Rule, incurs the indignation of S. *Peter* and S. *Paul*? Had he ſpoken with them? Did they declare and promiſe that they would be avengers and enemies to all thoſe that ſhould contemn the Rule of the *Minor* Fryars? We have the Epiſtles of thoſe excellent Apoſtles, *Peter*, and *Paul*, which (without a compariſon) are better then St. *Francis's* Rule, and yet they do not declare themſelves avengers of the contempt of their doctrines.

They do not ſay, that he who ſhall violate their precepts, ſhall incur their indignation. Wherefore it appears that this venerable *Francis* aſſumes an authority over the Apoſtles, whom he would oblige to be angry for his ſake, and to undertake his quarrel. But it is not credible, that the Apoſtles, who enjoy celeſtial glory, will concern themſelves for the obſervation of the Rules

Rules of Monks, eſpecially ſeeing they themſelves were no Monks, and that their lives were as much unlike the lives of the *Capucins*, as heaven is diſtant from earth; Alſo becauſe there were no Convents of Monks in the Apoſtles days, nor in many ages after.

Methinks it is enough to have *God* our enemy: If a man incurs the indignation of God, the indignation of theſe two Apoſtles wil not render him the more miſerable. In vain therefore doth *Francis*, after he hath denounced againſt the *Minor* Fryars, who ſhall diſobey his Rule, the indignation of God, threaten them with the indignation of St. *Peter*, and St. *Paul*, who are preſuppoſed (though without proof, and contrary to the word of God) to know the heart, and to ſee all that is done here below.

Alſo we would fain know, why *Francis d'Aſſiſe* threatens the Monks with the indignation of St. *Peter*, and St. *Paul*, onely? And why not with the indignation of St. *John*, and St. *James*? But perhaps he believed, that they have leſs credit in heaven, or that they are leſs cholerick.

It is very obſervable, that *Francis d'Aſſiſe* compoſed his Rule (wherein he gives laws, and commandeth with authority,) when he was but a Lay man, and a private perſon, and

a

a long time before the Pope approved it: And although he was of the meaneſt rank of people, and without any office or dignity, yet he ſpeaks magiſterially.

To the Rule of St. *Francis*, is added his Teſtament, wherein he ſpeaks with full power, and authority, ſaying, *Firmiter volo quod fratres laborent de laboritio, & præcipio firmiter fratribus per obedientiam*, &c. That is, *I do ſtrictly charge, and do firmly, and abſolutely command the Friars by their obedience, &c.* He preſuppoſeth, that obedience is due to him, and that his commands ought to be firm, and inviolable. Kings ſpeak not with more authority.

CHAP.

CHAP. XXI.

Some Laws and Ordinances contained in St. Francis's *Rule.*

THe Rule of *Francis d' Aſſiſe* begins with theſe words:

The Rule and Life of the Minor *Fryars is as follows,* viz. *to obſerve the holy Goſpel of our Lord* Jeſus Chriſt *in theſe things,* viz. *in living Obediently, Chaſtly, and without Property.*

Theſe words are very remarkable; for they do not oblige the Monks to acknowledge *Jeſus Chriſt* to be the eternal Son of God, and the Saviour and Redeemer of the world, nor to be charitable and liberal to the poor, nor to be at peace with their neighbours, nor to do to others what they would have done to themſelves, nor diligently to read the holy Scripture, and to be inſtructed in the Doctrine of Salvation, which are things expreſly contained in the Goſpel of *Jeſus Chriſt*, and recommended by the Apoſtles: But this

this Rule obligeth the *Minor*, Fryars to obſerve the Goſpel in things which the Goſpel of *Jeſus Chriſt* commands not; for you cannot find, that the Goſpel of *Jeſus Chriſt* forbids any one to marry; on the contrary, *Jeſus Chriſt*, by the mouth of his Apoſtle, commands thoſe who cannot contain, to marry, and St. *Peter* was married. *Jeſus Chriſt* forbids us not to poſſeſs any thing in particular, nor doth he command us to live in beggery by the ſweat of other mens brows. He commands not to make a Vow of Obedience to a Guardian, or Abbot, or Superiour of a Monaſtery; for in the dayes of *Jeſus Chriſt* there were no ſuch people, nor in many Ages after. Can there be a more manifeſt mockery, then to oblige men by Vow to obey the Goſpel in ſuch things whereof the Goſpel makes not the leaſt mention, and ſome whereof are contrary to the Goſpel?

But if theſe things are commanded in the Goſpel, (as this Rule falſly preſuppoſeth,) why then doth the Pope diſpence with this Vow, by permitting Monks to marry? However, he ſeldome gives this permiſſion, except to perſons of great Quality.

In the ſecond Chapter of the ſame Rule, you ſhall find theſe words:

Let thoſe who are received Monks, have a Cloak with a Hood, and (if they will) another without a Hood. Alſo, let thoſe wear ſhooes, who are conſtrained by neceſſity ſo to do. Likewiſe, let all the Fryars wear poor and baſe cloathes, which they may patch with pieces of ſack-cloth and ſuch other ſtuff, and ſhall have the bleſſing of God with it.

Muſt not that man be out of his wits, who thinks, that the patching of old cloathes can bring down the bleſſing of God upon any one? And ſeeing the *Capucins* cloathes are of woollen-cloth, St. *Francis* did very improperly ordain, that they ſhould be patched with ſack-cloth.

In the ſame Chapter of this Rule, mention is made of three Lents, *viz.* the Lent before *Eaſter*, another from *All Saints* day till *Chriſtmaſs*, and the other from the day of the *Epiphany* till the Lent before *Eaſter.*

Easter. So that there are five Months of Lent: The two first are necessarily enjoyned, but the third is left to every ones liberty.

In this same Chapter, the *Minor* Fryars are forbiden to ride on Horse-back, except in case of extreme necessity. Also they are commanded, when they enter into any house, to eat whatsoever is set before them. By this Rule, they may eat flesh in Lent.

They are likewise forbidden, in the same Chapter, to receive money, either personally, or by Proxie: For Pope *Nicolas* hath already told us, that to have a Bag, and Money, as *Jesus Christ* and his Apostles had, is an action of infirmity: but Saint *Francis*, who had neither Bag nor Money, attained unto greater perfection.

In the fifth Chapter of the same Rule, *Francis d'Assise* commands his Monks to labour with their hands, if they are able: But in his Testament he speaks more precisely; for he saith, that he himself did labour with his hands; and he adds,

I do likewiſe expreſly command all the other Monks to labour.

This Command is not obſerved now a dayes; for the *Capucins* and *Cordeliers* who underſtand a Trade, had rather live in idle beggery by other mens labour: And thus they daily break their Vow, and tranſgreſs their Rule.

But above all are remarkable the words of the Tenth Chapter of this Rule, which are theſe;

Let not the Fryars trouble themſelves to teach thoſe to read, who cannot read; but above all things let them deſire the Spirit of God.

St. *Francis* ſayes this, becauſe ſome Monks are very ignorant, and cannot read. Some ſuch there are now adayes, but not ſo many as there were in St. *Francis*'s time; whoſe opinion it is, That no body needs trouble himſelf to teach them to read, that ſo they may be inſtructed in the holy Scriptures; he had rather the

they ſhould remain ignorant: Onely he would have them deſire the Holy Ghoſt; not conſidering, that God gives this Spirit to thoſe who are inſtructed in his Word: For, to deſire the Holy Spirit, and yet to neglect the ordinary means whereby the Holy Spirit works in the hearts of men, is to ſhut the door againſt him, while we deſire him; it is juſt as if a man ſhould deſire to have a Bell rung, without having the Clapper of it moved.

Theſe are the Commands of *Francis d'Aſſiſe*, who is exalted above the Cherubins that ſtand before the Throne of God; to the obſervation of which Commands, he promiſeth Life Eternal; and by the tranſgreſſion of them, a man incurs the indignation of God, and of the Apoſtles *Peter* and *Paul*; but not of St. *Philip*, and St. *Luke*. Moreover, here are better and more excellent things propoſed, then thoſe which God commands in his Law, *viz.* Works of Supererogation, which merit a ſuper-eminent degree of Glory, far above the ordinary ſort of Saints, who contented themſelves with doing what God commands.

To this Rule are added the Conſtitutions of the Order; (whereof I have already ſpoken:) which the *Capucins* obſerve more exactly, and with greater obedience then they do the Law of God, and Doctrine of the Goſpel.

CHAP.

CHAP. XXII.

That the Holy Scripture is falſified and wreſted in the Rule of St. Francis.

WE have heard before, that St. *Bonaventure* ſaith, That St. *Francis* had not any ſcience acquired by ſtudy; but that he had received the knowledge of the Holy Scriptures by divine inſpiration. Whether this be true or not, will appear by the paſſages of Scripture, which *Francis d' Aſſiſe* alledgeth in his Rule.

In the ſecond Chapter, he ſtrictly forbids the *Minor* Fryars to forſake the Order, but will have them continue in it as long as they live: And that they ought ſo to do, he proves by a paſſage of St. *Luke*, in his Ninth Chapter, Verſe 62. where *Jeſus Chriſt* ſpeaks thus, *No man having put his hand to the plough, and looking back, is fit for the Kingdome of God.* The connexion of this paſſage with the preceding Verſes, ſhews, that by him who puts his hand to the plough, and looks back, is meant ſuch a one whom *Jeſus*

Christ having ſent to preach the Goſpel, and having undertaken that charge, doth afterwards leave it to ſerve his worldly occaſions. Our Lord ſpeaks not of him who hath vowed never to marry, and to wear no ſhirt, and to live by begging, and to obſerve humane Rules and Traditions, which enſnare men in unclean luſts, and which are given to God for better works then thoſe commanded in his Law, as if Man would make him a debtor. In a word, to forſake the ſervice of *Jeſus Chriſt*, and to tranſgreſs the Rule of *Francis d'Aſſiſe*, is, in his opinion, one and the ſame thing.

In the Ninth Chapter of the ſame Rule, St. *Francis* commands the Monks to be brief in their Sermons, *Quia verbum abbreviatum fecit Dominus ſuper terram*; that is, *Becauſe the Lord made his word ſhort upon earth:* Which is a paſſage taken from the Tenth Chapter of *Iſaiah*, Verſ. 23. and from the Epiſtle of St. *Paul* to the *Romans*, Chap. 9, Verſ. 28. where is no mention at all made of Sermons or words which men pronounce with their mouthes; but of Gods judgments and puniſhments, which he haſteneth, and will ſpeedily bring upon

upon men. The divine inſpiration given to St. *Francis* did not (it ſeems) teach him, that as well in the Old as New Teſtament, *Verbum* is very often taken for *Res* or *Negotium*; as in *Exodus.* Chap. 2. Verſ. 14. and Chap. 9. Verſ. 5, & 6. and in 1 *Sam.* Chap. 1. Verſ. 4. and Chap. 2. Verſ. 6. and in St. *Luke*, Chap. 1. Verſ. 37. and Chap. 2. Verſ. 15. and often elſewhere.

דבר
ῥῆμα.

G 3 CHAP.

CHAP. XXIII.

Of Poverty, and riches.

Francis d' Aſſiſe made profeſſion to be a great lover of Poverty, and commonly called it his Miſtreſs. In his Rule he ſpeaks thus to his Monks; *It is this ſublimity of moſt lofty poverty (my dear brethren) which makes you heires, and Kings of the Kingdom of Heaven, and exalts you in vertues, who are poor in ſubſtance:* And thereupon he forbids them to poſſeſs any thing of all that is under the Sun.

He himſelf put this Rule in practice. For having a competent eſtate, he left it all: yea he left his breeches, and the reſt of his clothes, and went about ſtark naked.

As for Poverty in general, many take delight in prayſing it; yea, thoſe very perſons who ſhun it; And to extoll it, they ſay that Jeſus Chriſt was poore: But that ſerves rather to ſhew that poverty is an evil; for Jeſus Chriſt came into the World to bear our infirmities, and to ſuſtaine our ſorrows.

Bellarmine, in the 45. Chapter of his book

of

of the Monks, ſaith, that Jeſus Chriſt was a begger. To the titles of the Son of God, the Redeemer, the Word, the Wiſdom of the Father, nothing was wanting to compleat his prayſes, but to call him begger: But a man cannot properly be ſaid to be a begger for living by the help and aſſiſtance of another.

We may judg of the nature of riches, and poverty by this, (*viz.*) that God is infinitely rich, and that the Devil is the pooreſt of all creatures. Jeſus Chriſt ſaith, that it is better to give then to receive; intimating thereby, that it is better for a man to give what he hath, then to aske what he hath not; For he that gives, imitates God, who gives alwayes, but receives never. Liberality is alwayes better then indigence: It is more commendable to give then to receive an almes. And certainly, he that blames riches as evil in their own nature, blames God, who is the Author of them, and diſtributes them as it pleaſeth him. God oftentimes exhorts his people of *Iſrael* to piety by the promiſes of temporal good things. And *Solomon* asking of him Wiſdom onely, he gave him riches alſo, without parallel.

St *James* indeed ſaith, *that God hath choſen the poor*; but he adds, *that are rich in faith.* For the happineſs of theſe Poor conſiſts not in their being poor, but in their being rich in faith. Thus muſt we underſtand what Jeſus Chriſt ſaith in the ſixth Chapter of *St. Luke*, *Bleſſed be ye poor.* For that which makes a poor man happy, is not his poverty, but the manner of ſupporting his poverty. There be rich men that are very vertuous; and poor men that are very wicked, whom poverty excites to theft, murther, perjury, *&c.* And therefore *Agur*, in the Thirtieth Chapter of the *Proverbs*, deſires of God, not to ſend him poverty. The Soul of poor Lazarus is carried by Angels into the boſom of rich *Abraham.* So that the poor and rich are put together, to teach us, that rich as well as poor are received into the Kingdom of God, if they fear and ſerve him according to his word.

It is true indeed, that riches do corrupt many, and ſerve onely to puff them up with pride, to enflame their luſts, and to divert their hearts from truſting in God, to truſt in their riches. And this is the reaſon why Jeſus Chriſt ſaith that it is hard for

a rich man to enter into the Kingdom of God : But this evil proceeds not from riches, but from thoſe that abuſe them, into whoſe lap riches falling are corrupted, as a Crown is defiled that fals into a puddle, and in whoſe hands the goods of this world are like a ſword in the hands of a mad-man. We muſt not believe that Jeſus Chriſt in the 16 *th.* Chapter of St. *Luke* calls riches *unrighteous*, becauſe there is any unrighteouſneſs in the poſſeſſing of them, or becauſe they are gotten by unrighteous means, but becauſe they are either provocations, or inſtruments of unrighteouſneſs, to thoſe that are deſtitute of the fear of God.

CHAP.

CHAP. XXIV.

Of the vow of poverty, and of idle begging: Alſo of works, and ſatisfactions of ſupererogation.

THere are two ſorts of poverty: one which God ſends, and another to which men do voluntarily devote themſelves without Gods ſending it unto them. The former is an affliction, the other is a direct profeſſion, which ſome chooſe, as ſuppoſing it of great merit, and a work of ſupererogation. There be ſome poor, whom God hath reduced to a low eſtate, wherein they get a ſlender livelyhood by the labour of their hands: who, if they be contented with their conditions, and by ſerving God with a pure Conſcience, do aſpire to better riches, *viz.* the heavenly, they are happy, and beloved of God, and truly rich. There be others, whom God bereaves of their eſtates for the profeſſion of the Goſpel, who, although they have not purpoſely drawn poverty on themſelves, yet, if they bear this yoke patiently and joyfully, eſteeming it an honour

our to bear the Croſs of Chriſt, their pover-
y may be ſaid to be voluntary, becauſe they
oluntarily follow the call of God. Of
heſe Jeſus Chriſt ſpeaks in the ninth
hapter of St. *Matthew*, Who have left
ather, mother, wife, children, or lands
or his ſake; God having reduced them
o ſuch a neceſſity, that they cannot keep
heir eſtates without forſaking the pro-
eſſion of the Goſpel. In this caſe,
e muſt lay down our very lives, to
ave our ſouls; and muſt be prodigal of
ur eſtate to be niggardly of our ſalva-
ion.

But there is an affected poverty, which
ome embrace, by vow, and without any
neceſſity, or God's obliging of them
hereunto; who may keep their eſtates
with a good conſcience, but yet had ra-
ther leave them to live by other men's
eſtates, and had rather beg than work. This
poverty is a yoke which God impoſeth
not on them, but they impoſe it on them-
ſelves. They bear not Chriſt's croſs, but
their own. They leave the exerciſe of
charity, upon pretence of humility and
patience. It may be ſaid, that they are
like the fowls of the air, for they ſow not,
neither

neither do they reap, and yet their father the Pope, feeds them plentifully: for we see, that those who have vowed poverty are fat, and plump; and though they are poor in particular, yet are they rich in common. They get more by begging than the common people do by working. Many turn Monks in spight, or to shake off the yoke of their parents, or in a Melancholy and desperate humour, or to defraud their creditors, who press hard upon them, or because they will not take pains to work, or have not wherewith to subsist at home. They turn beggers, that they may not be poor. They are poor by vow, for fear of being so by necessity. Wherefore *Bellarmine* speaks very gracefully, when he saith, That to these begging Monks belongs that saying of Jesus Christ, in the nineteenth Chapter of St. *Matthew*, *Centuplum accipiet, &c.* That is, *He shall receive an hundred fold, and shall inherit eternal life.*

Lib. de Monachis cap. 46. §. secunda.

But when our adversaries call begging a work of supererogation, they do thereby acknowledg, that God commands it not. The Prophets, and Apostles never vowed poverty, neither were they beggars. Those

those of them who were poor, were not so by vow, but by necessity, which God imposed on them. The Apostles had their Fishing Vessels after our Lords Resurrection; And St. *John* had his house. St. *Paul* received with thankfulness the relief which the *Philippians* sent him: Being at *Corinth*, he got his living by making of Tents, choosing rather to work than to beg; For he well knew, that begging is a shamefull thing, and that it makes men both idle and impudent. He that leaves his own estate, to eat another mans bread, hath no reason to say to God, *Give us this day our dayly bread*; For God might answer him, *I gave thee wherewith to buy bread, but thou hast despised it*; *And now by thy begging, thou takest from them that are really poor, those Almes which are due to them.*

Joh. 21.3. Joh. 19. 27. Phil. 4. 16

And so far is begging from being a work of supererogation, and better then what God commands in his Law, that, on the contrary, God will have us prevent it as much as we can, saying in *Deut.* chap 15. verse. 4. *To the end that there may be no poor among you.* The Hebrew word

Omnino non erit indigiens & mendicus inter vos.

אביון word ſignifies a *Beggar*, and the Vulgar tranſlation ſo renders it. Not that it is a ſin to beg, when a man hath no other way of ſubſiſtence: But God commands the rich ſo to relieve the poor, that they may not be conſtrained to beg.

The Scripture often ſpeaks of begging as an evil, and a puniſhment, yea, a curſe. In the ſeven and thirtieth *Pſalm*, *David* ſaith, *I have been young, and now am old, yet have I not ſeen the righteous forſaken nor his ſeed begging bread.* And in the 109. *Pſalm* he makes this imprecation, *Let his Children be vagabonds, and beg.* He ſpeaks indeed of involuntary poverty; but there is no likelyhood, that that which is a curſe to ſome, can be a bleſſing to others; and that which to one is a grievous affliction, can be to another a holy Profeſſion.

As for examples, we have already ſeen the deſcription which *Lucian* and *Apuleius* give of the Prieſts of the *Syrian* goddeſs, who did whip themſelves, and beg. To which we ſhall adde the *Maſſalian* Heretiques, of whom *Epiphanius* ſaith, *they went about begging, as not having wherewith to ſubſiſt, neither poſſeſſing any thing.* Ex-

Epiphan. hæret. 80. cap. 3.

Examine Antiquity, and try if you can find ſo much as one-example of Monks that made begging a Profeſſion. There was no ſuch thing as a Profeſſion of beggary, for above twelve hundred years after the nativity of our Lord. *Camus*, Biſhop of *Bellay*, who is yet living, hath written a great book *of the labours of Monks*; in the Preface whereof you ſhall find theſe words; *The ulcer of idleneſs is crept into Monaſteries, under the name of holy and meritorious beggary.* His whole book is imployed to prove that Monks ſhould be obliged to labour with their hands, eſpecially thoſe that do not preach, nor have any other painfull employment in the Church: So far is he from placing beggary amongſt thoſe pieces of perfection, whereby God is made a debtor to man. And this Prelate's book bears in its front, the Approbation of the Doctors of the faculty of *Theologie* of *Paris*. St. *Auguſtine* hath written a book *De opere Monachorum*, wherein he obligeth them to labor. *Epiphanius* teacheth the ſame, in *the Hereſie of the Maſſalians*; where, he ſaith, that in all the Monaſteries of *Egypt*, the Monkes did labour with their hands, even as Bees do

do labor to make hony and wax. In thoſe days the Monks were poor Hermits, living in deſerts, labouring with their hands to get their living, and carrying their workmanſhip to the neighbouring Towns to ſell, bought bread with the mony: They did not beg the approbation of their Rule from the Biſhop of *Rome*, for they were not ſubject to him; In a word, they were not at all like the Monks now adays. The ſame *Epiphanius*, in the ſame book, condemns thoſe that live an idle life, and making a profeſſion of begging, get their bread at rich men's Tables.

But to compleat their wickedneſs, the mendicant Fryars make begging a work of ſupererogation, that is, better than what God commands in his Law, and conſequently, better than to love God with all our hearts, and our neighbour as our ſelves. God commands us to ſerve him with all our ſtrength, ſo that the Monks ſerve God with more then all their ſtrength, which is impoſſible. *Abraham, Iſaac, Jacob, Samuel, David, &c.* never did works of ſupererogation. The perfection of the Angels conſiſts in obeying

ing God, and not in doing more than he commands. Jeſus Chriſt himſelf came into the world onely to do the will of his Father, and not to do more then his will. Aske the moſt devout *Capucin*, if he never commits ſin; and he will tell you, that he is a poor ſinner: How do theſe things agree? They do not that which God commands, and yet will do more then he commands! They fail in neceſſary things, and yet ſtrive to do things unneceſſary, and which God requires not! They do not what they ought, and do what they ought not! They are more holy than God would have them to be!

That man is crack-braind, who exerciſeth liberality when he hath not wherewith to pay his debts: If this be ſo in referrence to men, how much more in reference to God? It is an extream pride, to endeavour to give God overplus, and more then we owe him.

In a word, I would know whether the Monks, when they do works of ſupererogation, do the will of God, or

their own will. If they do the will of God, they are obliged thereunto, and do what they ought: But if, by doing better things then those which God commands, they do their own will, it follows that their will is better than the will of God.

Out of this same shop of pride, come those superabundant satisfactions, whereby the Monks would make us believe, that they suffer more punishment, and do more pennance, then their sinnes deserve, and that the Pope gathers this overplus into his Treasury, and distributes it by his Indulgences in payment for the sins of others. The Monks believe, that by whipping themselves, by fasting and going bare-foot, they expiate the sinnes of others: Wherefore *Bellarmine* saith, that the Saints are, in some sense, our Redeemers. The Legends of Saint *Dominick* and Saint *Antonine*, say, that Saint *Dominick*, a grand emulator of the holiness of Saint *Francis*, lasht himself three times a day with an iron chain, *viz.* Once for his own sins, which were very small, once for the sinnes

Bell. lib. 1. de Indul. c. 4. s. sex.

ſinnes of the living, and once for the ſinnes of thoſe ſouls which are in Purgatory, who (no doubt) received much eaſe thereby. And it is this ſame Saint, that once had mercy on the devil: for the devil having tranſformed himſelf into a Sparrow, and Saint *Dominick* catching him, contented himſelf onely with pulling off the feathers from his head, whereas it was in his power to have wrung off his neck.

By theſe things God is blaſphemed: For ſuch things are attributed to God, which if a man ſhould do, he would be accounted either wicked, or mad. For, what Judge would not be accounted unjuſt, or out of his wits, who ſhould let a malefactor go, becauſe his neighbour hath whipt himſelf for him? But things which are ridiculous in civil ſociety, are eſteemed good in religion; as if a man muſt loſe common ſenſe to augment piety.

All this abuſe proceeds from this, *viz.* that men, utterly deſtitute of the knowledg of the holy Scriptures, which are to them a book ſealed, and altogether

unknown, ſeek other ſatisfactions, and other payments for ſin, then the death and paſſion of Jeſus Chriſt. For ſeeing Jeſus Chriſt hath fully ſatisfied Gods juſtice, to what purpoſe are others ſatisfactions preſented to him? Is not this to accuſe God of injuſtice, to pretend that he takes two payments for one debt, when the firſt is ſufficient? Is it not to diſhonour that moſt perfect ſatisfaction, which Jeſus Chriſt hath accompliſhed for us, to joyn it with the whippings and auſterities of Monks, which is juſt as if a man ſhould mingle coals and diamonds together? For Pope *Clement* the VI. in his Extravagant *Unigenitus*, ſaith, that the merits of the Virgin *Mary*, and of the other Saints, do help to compleat the treaſure of the benefits of Jeſus Chriſt; giving us to underſtand, that the benefits of Jeſus Chriſt make but bare meaſure; but that the addition of the Saints merits makes heaped meaſure, and is an addition to the merrits of Jeſus Chriſt. And for this reaſon, the Prieſt in the Maſs prays for ſalvation, not onely through the Saints interceſſion, but alſo through their merits.

The Lord God, take pity on ſo many poor people involved in ſo many abuſes, and diſcover the deceit of thoſe who, being themſelves notorious ſinners, do yet by a proud humility think to expiate the ſins of others.

H 3 CHAP.

CHAP. XXV.

Of the Fraternity of the Cord. * *An Extract of a Book, entituled* The Treasure of the Indulgences of St. *Francis*'s Cord, *translated out of* Italian *into* French: *And of the Canonization of St.* Francis, *and* Ignatius de Loyola.

* Printed at *Rouen* by *Tho. Daré*, in the *Jews* street, near the Palace, *anno* 1614.

THe Fraternity of St. *Francis*'s Cord, is a Society of superstitiously devout people, both Men and Women, and as well Clergy-men as Lay-men: Into which Fraternity they who enter, are obliged to certain Observations, and for a Badge of the Fraternity wear a Cord, in imitation of the Cord which St. *Francis* wore, and do participate of all the Merits and Satisfactions of those of the said Fraternity. They who have the least of merit, do, for all that, as really partake of the merits of the others, as if they were their own: They lend their merits to each other; and he that is asleep, or at dinner, participates of the merits of him that whips himself, or of him that turns over the con-

conſecrated Beads of his Chaplet ſeven times.

The Fraternity of Saint *Francis's* Cord hath great Priviledges, and the Popes have granted it great Indulgences. Theſe priviledges have been ſet down in writing by divers, but eſpecially by *Antonio Brugneto*, an *Italian Obſervantin* Monk, whoſe very words in the 104. page are theſe;

The moſt glorious Father Francis, *a little before his death, obtained of God the Creator three Priviledges, as the defunct Pope* Gregory *reports them from St.* Francis *his own mouth,* viz.

The firſt is, That as the number of Monks ſhould increaſe, ſo ſhould all things neceſſary be provided for them by the Divine Providence.

The ſecond, That whoſoever ſhall wear the Habit of his Order, ſhall not die unfortunately.

The third, That whoſoever ſhall perſecute the Religion of his Order, his dayes ſhall be ſhort, and his end miſerable.

Moreover, the moſt glorious Father Francis, *a little before his death, revealed to a certain Monk (who is worthy of credit)*

that he had obtained three other Priviledges of our Creator, when he appeared to him in the likeneſs of a Seraphin, and left the impreſſion of the holy Marks on him.

The firſt is, That the profeſſion of his Monks ſhould continue until the end of the world.

The ſecond, That whoſoever ſhall live well in his Order, ſhall live a long time in it.

The third, That whoſoever ſhall heartily love his Order, how great a ſinner ſoever he be, ſhall find mercy from God, if ſo be he turns from his evil wayes.

The ſame Author in the 109. page hath theſe words;

Firſt, *Pope* Clement *the Fourth hath granted to thoſe men, who on their death-beds ſhall deſire to be clad in the Habit of St.* Francis *his Order; and to thoſe women who ſhall deſire to be clad in the Habit of St.* Clare, *and to be buried in it, the pardon of the third part of their ſins.*

This ſame Indulgence was granted them by Pope Nicolas *the Third, and by Pope* Urban *the Fifth.*

More-

Moreover, Pope Leo *the Tenth, confirming the ſaid Conceſſions, adds by way of overplus, That they who ſhould die in this Habit of St.* Francis, *or St.* Clare, *and ſhould be buried therein, ſhould have a plenary Indulgence for all their ſins.*

And in the 95. page; *Moreover, on Olive-Saturday, on the Feaſt of St.* John *the Evangeliſt, and on the other Feaſt of St.* John Port-Latine, (*Pope* Sixtus *the Fifth,*) *he hath granted to thoſe of the Fraternity, who ſhall on ſuch dayes rehearſe the ſeven Penitentiary Pſalms, the redemption of one Soul out of Purgatory.*

As for the Indulgence granted (as the *Minor* Fryars ſay) by Jeſus Chriſt, and the Virgin *Mary*, and confirmed by the Pope at *Noſtre Dame des Anges*, called *Portiuncula*; the Roſary of *Bernardin*, and the aforeſaid book of rhe Indulgences of the Cord, and the Chronicle of St. *Francis*, ſay, that St. *Francis* would not have the Pope's Bull for confirmation of the ſaid Indulgence: *For* (ſaith he) *I have the glorious Virgin, and Jeſus Chriſt for Notaries, and the Angels for Witneſſes.* This Indulgence is to be had on the ſecond

cond day of *Auguſt*, whereby every one who hath been confeſſed, and is contrite, and ſhall then go intn the Church of *Noſtre Dame des Anges*, ſhall obtaine a plenary abſolution both of ſin, and puniſhment. If this ſame perſon ſhould go into any other Church with the like or greater contrition, he ſhould not have the ſame Indulgence. It is worth our notice, that St. *Francis* obtained this Indulgence of Pope *Honorius*, by preſenting him with three red Roſes in the Winter.

But Pope *Sixtus* the Fifth, who was a *Cordelier*, hath abundantly heaped up Indulgences, plenary, more plenary, and moſt plenary, (as they Phraſe it) on the Order of the *Minor* Fryars, and upon the Fraternity of St. *Francis's* Cord.

But of all theſe Indulgences, of three, or four hundred thouſand years, the *Jeſuits* make little reckoning, and have never much troubled themſelves about procuring any of them from the Pope; eſteeming their own Order, although barren in pardons, and Indulgences, better then that of the *Minor* Fryars.

However, in one reſpect the *Cordeliers*, and

and *Capucins* ſurpaſs the Jeſuits, (*viz.*) in that St. *Francis* was Canonized by the Pope immediately after his death, without the leaſt difficulty: But as for *Ignatius Loyola*, the founder and Patron of the Jeſuits, who dyed *Anno Domini* 1556, the Jeſuits were above ſeventy years ſolliciting in the Court of *Rome*, to obtaine from the Pope that he might be put into the number of the Saints; and at laſt, with great difficulty, obtained his Canonization, ſeventy years after his death. So long did the ſanctity of *Ignatius* hang in ſuſpence; which, no doubt, was the cauſe of great trouble, and perplexity to him. However this future Saint, during all this waiting, received ſome conſolation; For, ſome years before his Canonization he was Beatified, which is a forerunner of Canonization.

At laſt the Pope having received more clear and certain proofs of the holineſs of *Ignatius*, put him into the Catalogue of the Saints, and ordained that he ſhould be invoked in the Church of *Rome*; which had not been lawful during thoſe ſeventy years that paſt betwixt *Ignatius* his death and Canonization.

But

But as in the Chappels, and Colledges of the *Jesuits* you shall see few Images of St. *Francis*; so in the Convents, and Churches of the *Capucins* it is a very rare thing to see the image of St. *Ignatius*. For the *Capucins* believe, that St. *Francis* hath more credit in the Court of heaven, and that he is exalted above the Cherubins.

FINIS.
